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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

For the Register and Observer.

MR. PEABODY'S SERMON ON THE END OF THE WORLD CONTINUED.

But we are told that there are in the prophetical writings, particularly of Daniel, distinct designations of the time when the world will come to an end; and we will now examine those alleged designations. I do not intend to review the reasonings and calculations of those, who suppose that the world is to be destroyed next year. My concern is with the times which they interpret to denote long series of years, and with the actual meaning of the portions of Scripture, in which those times are specified. And if I can show you, 1st, that there is no reason for supposing that these times denote any thing different from what they literally imply, and 2dly, that the predictions connected with those times were literally fulfilled, I shall have spared you and myself the necessity of looking farther. The periods, on which so much stress is laid are *four*,—all of them found in the book of Daniel, and one of them recurring several times in the Apocalypse. They are 3 1-2 years, (i. e., reckoning by the Jewish year, which was 360 days, 1260 days,) 1290 days, 1335 days and 2300 days. It is maintained that these days denote years; and, unless this assumption be made good, the whole theory falls to the ground. But if Daniel meant *years* when he wrote days, why, we may ask, why did he not write *years*? If he was writing to be understood, why did he not use terms in their common acceptation? There is nothing peculiarly poetical, imaginative or lofty, but the reverse, in calling a year a day. This mode of speech cannot be justified by the laws of poetical or figurative diction, or by the analogy of the other prophets. The word *day* is indeed sometimes used indefinitely, as when *we* speak of a thing as having taken place before our day, or of the customs of an earlier day. But where definite time is meant, it is not contended that in the rest of the Old Testament *day* does not mean *day* and *year year*. This whole theory rests mainly on the English translation of a single passage in Daniel, viz., that where Daniel designates seventy weeks as the time, which was to intervene between the going forth of the command to restore and rebuild Jerusalem and the death of the Messiah, which interval was actually 70 weeks of years or 490 years. It is argued that, because the weeks here spoken of were weeks of years, therefore all Daniel's days are years. Now the word here rendered *weeks* is a form used by no other writer but Daniel. The word that means *weeks* all through the Old Testament is a different form. The word here used is a plural of the numeral *seven*, and simply denotes *sevens* without specifying the kind of thing intended. It might be used of men or cattle with the same propriety as of days or years. It must be determined from the context what name is to be joined with it. Daniel in the chapter, where this text is found, tells his readers that he had been meditating on the seventy years' captivity foretold by Jeremiah. And while he is praying for the captive nation and looking forward with hope to the completion of the appointed time, Gabriel appears to him in vision, and tells him that seventy sevens, i. e., of years from that deliverance of the Jews, would roll on a much greater deliverance, even reconciliation for iniquity and the bringing in of everlasting righteousness. The seventy years, on which he was meditating, supply the designation of time for the seventy sevens, and make them denote seventy sevens of years. Daniel afterward uses this same form, this same plural of the numeral denoting seven, in describing his three weeks' fast, and he there shows that he did not regard the word as of itself signifying weeks; for he adds the word *days*, making it read three *sevens of days*, which word he would not have added, had the world in itself denoted weeks. Now I know not the shadow of an argument grave enough to need statement and in the pulpit except this alone, for supposing that Daniel's days denote years, and this is an argument which no Hebrew scholar at the present day could think of urging. I might dismiss the subject here; for, if Daniel's days cannot be proved to mean years, there remains no ground whatever for those interpretations of his prophecies, which derive from them a specific date for the world's destruction. But it may be more satisfying to ascertain whether, taking those times to mean what they literally mean, there were actual events to correspond with them.

We will first look at the 3 1-2 years. Mention is made of it in the seventh and again in the 12th chapter, and both times under the phraseology, 'a time, times and the half of a time.' The word here rendered *time* literally means the fixed standard of duration, and it has never been questioned, nor does it admit of question that it here means a year. In the chapter where the first of these passages is found, Daniel sees in a vision a symbolical representation by means of four beasts of four successive kingdoms or empires, with whose fortunes the fortunes of the Jewish people would be interwoven. The four successive empires with which the Jewish state sustained intimate relations were the Chaldean, the Medo-Persian, the empire of Alexander the Great, and the divided Grecian empire that sprang up after his death. This last was represented by a beast with ten horns, and a little horn that came up afterwards, before which three of the first horns were plucked up by the roots. And in the explanation of the vision, it is said, 'The ten horns are ten kings; and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings.' Now at Alexander's death eleven of his officers usurped different portions of his empire; but were successively reduced to six, four and two. Among these eleven was Seleucus, a man of insignificant origin, who subdued three of the others, outgrew all the rest, became master of all Media, Assyria, Syria and Persia, and founded the dynasty of Syrian kings which for generations held the balance of power in the whole East. And this dynasty certainly might well have been prefigured by the little horn which was to grow so large. Of this dynasty was Antiochus Epiphanes, who, as the principal persecutor and enemy of the Jews between the Babylonish captivity and the advent of our Savior, was more likely than any other sovereign to have been the subject of prolonged and reiterated predictions. Of the personage, who is the subject of Daniel's prediction in this place, it is said, 'He will speak great words against the Most High, and will harass, wear out the saints of the Most High, and will think or resolve to change times and laws; and they shall be given into his hand for a time, and times, and half a time, i. e., 3 1-2 years. This corresponds entirely with what Antiochus Epiphanes did. In May, A. C. 168, he sent one of his generals to subdue and plunder Jerusalem. A horrible slaughter was made of the Jews, and many women and children were taken captive and made slaves. The services of the temple were suspended, many of the Jews were compelled under penalty of death to eat swine's flesh and to offer sacrifice to idols. Large numbers of those, who remained faithful, of the saints of the Most High, suffered martyrdom. The death by the most horrid torture of the mother with her seven sons described in the second book of Maccabees, is but a specimen of such scenes as crowded each other in quick succession in the streets of Jerusalem. On December 25 of the same year, the statue of the Olympian Jupiter was carried into the temple, and sacrifices burnt to it on the altar of Jehovah. In this series of events Daniel's prediction certainly was fulfilled. He spake great words against the Most High, uttered and acted the most horrid blasphemy against Jehovah, he did all that he could to wear out the saints of the Most High. He resolved to change forever, and did change for a season, the appointed times and laws, the sacred seasons of worship, and of sacrifice, the laws and ordinances of Jehovah, and they were given into his hands, for how long? For about 3 1-2 years. December, 25, A. C. 165, about a month over 3 1-2 years from the great massacre and the suspension of the daily sacrifice, the temple was solemnly purged and re-dedicated by Judas Maccabeus and the daily sacrifice restored.

The remaining instance in which this designation of time is employed by Daniel is in the twelfth chapter, and in immediate connection with the train of events foretold in the eleventh. It will be necessary in this connexion to take a cursory view of the whole of the eleventh chapter. In the beginning of that chapter, after speaking of four kings who should reign in Persia, the fourth of whom should be distinguished for his wealth, and should lead all the nations in an expedition against Greece, which corresponds with the history of Xerxes, Daniel says, 'A mighty king shall arise, and rule with great dominion, and do according to his will. But when he shall have arisen, his kingdom shall be broken, and shall be divided towards the four winds of heaven; and not to his posterity, nor with the dominion with which he ruled; for his kingdom shall be plucked up, and divided amongst others besides those.' This could apply only to Alexander the great. The only enduring kingdoms that grew out of his empire were the Syrian and the Egyptian, the former to the North, the latter to the South of Palestine, and usually designated in the Scriptures as the kingdoms of the North and the South respectively, both of them closely connected with the fortunes of the Jews and therefore most naturally the subjects of divine communication to those, whom God raised up as expounders of the future to his covenant people. From the 5th to the 20th verse of this chapter, Daniel foretells the history, the mutual relations and hostilities of the kings of the North and of the South, and his predictions may be identified step by step by comparison with the histories of the two kingdoms of Syria and Egypt. In the 20th verse, mention is made of a king of the North, who should cause the collector of taxes to pass over the glory of the kingdom, and who after a little while should be destroyed neither in anger nor in battle. This description corresponds to the history of the brother and predecessor of Antiochus Epiphanes, Seleucus IV., who extorted an immense sum from his subjects to pay a debt to the Roman power left by his father, and who perished not in battle or in anger, but by poison stealthily administered by his treasurer, who intended to usurp his throne. Daniel then goes on. 'In his estate,' i. e. in his stead, 'shall arise a vile person, to whom they will not *give* the honor of the kingdom, but he shall come in peaceably, and obtain the kingdom by flatteries.' Antiochus was pre-eminently a vile person. He was openly addicted to the lowest kinds of excess and debauchery. When he heard of any carousal, or occasion of sport among the young people in his capital, he would go unbidden, go farther and stoop lower in buffoonery and indecency of all kinds than any of the party. He would traverse the city in a state of intoxication, flinging handfuls of money among the populace, and crying out, catch who can, and sometimes instead of coin, he would hide large quantities of pebbles under his robe, with which he would pelt all he met. Other authentic details of his vileness are too vile to be repeated. They did not give him the honor of the kingdom. His brother left an heir, his brother's murderer had a strong party in his favor, and another party were in favor of giving the crown to Ptolemy, king of Egypt, the late king's nephew; but by a series of flattering professions and promises, Antiochus succeeded in putting down the claims of his rivals, and assuming the kingdom without any open opposition on the part of the people. Daniel goes on 'and with the arms of a flood,' or as by a wide-spread flood shall they, i. e., his competitors be overflown from before him, and be broken, yea, also, the prince of the covenant, i. e., the Jewish high priest; for the covenant, when named by itself, without specifying the parties between whom, always refers to the Jewish covenant with God, of which the high priest was *prince*, or chief administrator. Now the high priest was well named in immediate connexion with the overthrow of the competitors of Antiochus. For hardly was he seated upon the throne, when he deposed the pious high priest then in office, and put in his place a creature of his own, who was pledged to diffuse heathen manners and customs among his countrymen. 'After the league made with him says Daniel, he shall work deceitfully.' Josephus twice speaks of a league with Antiochus previously to the commencement of his outrages against the city. Once he says, 'He, pretending peace, got the city by treachery, and ventured to break the league he had made,' and again, He attacked us while we were his associates and friends.' The prophecy proceeds: He shall come up, or shall rise and grow strong with a small people.' The forces of Syria had become greatly reduced during two disastrous reigns; but grew under Antiochus with amazing rapidity. 'He shall enter peaceably upon the fattest provinces of the land; and he shall do that which his fathers have not done, nor his father's fathers, he shall scatter among them the prey, and spoil and riches.' He was unprecedented for his profuse liberality to his soldiers and partizans. 'And he shall form his devices against the strong holds for a long time,' shall lay his plans carefully, 'and he shall stir up his power and his courage against the king of the South,' of Egypt, 'with a great army; and the king of the South shall be stirred up to battle with a very great and mighty army, but he shall not stand; for they shall form devices against him, yea they, that eat of his food shall destroy him, and the army of his enemy shall overflow his forces, and many shall fall down slain.' All this was literally fulfilled. Ptolemy of Egypt was subdued by Antiochus, and the latter was essentially aided by the fraud of Ptolemy's ministers. Ptolemy surrendered his person to Antiochus, and was treated at first with great show of kindness, and made a guest at his own table, where the two kings sought all in their power to deceive and circumvent each other, all which Daniel goes on to describe, saying, 'And both these kings' hearts shall be to do mischief, and they shall speak lies at one table, but it 'shall not prosper; for the end shall be at the time appointed.' 'Then,' says the prophet, 'shall he, Antiochus, return into his land with great riches; and he will set his heart against the holy covenant, i. e., of the Jews, and he will execute his purposes, and return to his own land.' Antiochus at this time entered Jerusalem with an army, slew 40,000 and enslaved many of its inhabitants, and plundered the temple with his own hands. 'At the time appointed, he shall go again against the South; but it shall not be the second time as the first; for ships of Chittim,' a term used to denote any of the islands of the Mediterranean 'shall come against him. and he shall be discouraged and return. and be enraged against the holy covenant, and execute his purposes.' Antiochus set out on a new expedition against Egypt; but it proved abortive; for the new king of Egypt had sent to Rome for aid; and the Roman senate sent ambassadors, who went on board a Greek fleet which they found at Delos, one of the islands designated by the word Chittim, met Antiochus just as he was going to besiege Alexandria, and obliged him, under penalty of Roman vengeance, to lay down his arms and leave Egypt. Full of rage, on his homeward march he detached one of his generals with 22,000 men to ravage Jerusalem, and to commence the series of hostilities and persecutions, which lasted without interruption for more than 3 1-2 years. The prophet goes on. 'He shall even return and have intelligence with them that forsake the holy covenant,' with apostate Jews, on whom he all along relied for essential aid.' 'And forces shall be raised by him, which shall pollute the sanctuary, of strength, and take away the daily sacrifice, and set up the abomination that maketh desolate,' i. e., the idolatrous effigies and images, an abomination to the Jews,' all which took place. 'And such as do wickedly against the covenant shall be corrupt by flatteries; but the people that do know their God shall be strong and do exploits,' nor are there on record more amazing exploits than were performed during that period by the Maccabee family and other faithful Jews, verifying, time and again, the promise made to the fathers, that one should chase a thousand, and two put ten thousand to flight. 'And they that have understanding among the people shall instruct many,' which they did with the utmost diligence; 'and they shall fall by the sword, and by flame, by captivity, and by spoil many days. And whilst they fall, they shall be holpen with a little help,' Judas Maccabeus met from the first with some partial success; but many shall 'cleave to them with flatteries,' a mode of influence which the tyrant was constantly trying. 'And some of them of understanding shall fall, shall attest their fidelity by death, to purge them, and to make them white, even to the time of the end; for it is yet for a time appointed.' 'And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods; and shall prosper till the indignation be accomplished; for that which is determined shall be done. Neither shall he regard the God of his fathers, nor the desire or delight of women, i. e., the idols of Astarte and Anaitis, to whose worship the Syrian women were especially attached, nor regarding god; for he shall magnify himself above all.' Antiochus ridiculed all religions, plundered all temples, set himself up above all gods, and, wherever he bore sway, seemed to take a wanton delight in overturning the established modes and introducing new modes of worship. 'But in their place shall he honor the god of forces, or of strong holds, and a god whom his fathers knew not shall he honor with gold, and with silver, and with precious stones, and with jewels.' He introduced into Syria and specially favored and honored the worship of Hercules, a god whom his fathers knew not, and who was aptly styled the god of strong holds or of strength. The next verse literally rendered is. 'He shall act against the fortified palaces with a strange god, shall introduce into them the worship of a strange god of Hercules; and whoever acknowledges him, to him he will give great honor, and give them dominion over many, and divide the land among them for a reward,' all which corresponds with the usual course of Antiochus towards those, who complied with any of his whims; for there was no bound to his liberality to those whom he favored. We have now a recapitulation by the prophet of the previously enumerated successes of Antiochus, in order to place in the strongest relief his sudden fall and dishonored end. 'At the time of the end, or the accomplishment, i. e., when this vision shall be accomplished, the king of the South, of Egypt, shall push at him, and against him shall the king of the North, of Syria, come like a whirlwind, with chariots and with horsemen, and with many ships; and he shall enter into the countries, those regions, and overflow them, and pass over them. He shall also enter the glorious land, Palestine, 'the glory of the whole earth,' as the Jews regarded and called it, and multitudes shall be overthrown; but these shall escape out of his hand, Edom, and Moab, and the chief of the children of Ammon, (which nations there is no historical proof that Antiochus ever invaded or troubled.) He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape. And he shall have power over the treasures of gold and silver, and over all the precious things of Egypt, shall get control over all the wealth of Egypt, and the Syrians and Ethiopians shall be at his steps or in his train,' i. e., shall be his servants; for there were multitudes of slaves of these nations in Egypt, whom victory placed at the disposal of Antiochus. Yet, after having run this career of victory, 'tidings out of the East and out of the North shall trouble him; therefore shall he go forth utterly to destroy and to make away many.' News reached him just at the close of his career that his eastern provinces of Persia and Media, and his northern province of Armenia were in arms, and about to throw off his yoke. He accordingly set out to reduce his malcontent provinces and to visit them with signal vengeance. And here the prophet introduces another striking contrast between what to a Jewish mind was the acme of his greatness and his fall. 'He shall plant the tabernacles of his palace between the seas in the glorious holy mountain i. e., on Mount Zion, between the Dead Sea and the Mediterranean as if to command both, and there he did pitch his tent and erect a fortress and towers; yet he shall come to his end, and none shall help him.' On his expedition to his rebel provinces, he turned aside to the city of Elymais to plunder a very rich temple of Diana. He was repulsed, and retreated to Ecbatana. News there came to him of the routing of his army in Judea and the re-dedication of the temple. Full of rage he commenced his return, swearing that he would bury the whole Jewish nation in the ruin of Jerusalem. He commanded his charioteer to drive day and night. He was seized with the most excruciating sickness, yet still drove on, till thrown out upon the ground by accident. Bruised and exhausted, he was then taken upon a litter, and hurried on till he was compelled to stop at an obscure village on the confines of Persia, where he died in unutterable anguish of body and torment of soul. A. P. P.

For the Register and Observer.

DR. WALKER'S THIRD LECTURE.

The three great dispensations revealed to man, the Patriarchal, the Jewish and the Christian; all form one vast systematic scheme for the education of the human race, in every way worthy of its author, and consonant with our natural conceptions of the Deity. It now remains to speak of Christianity, and the part which it has to perform in this vast scheme.

The first inquiry presented, is, why was Christianity, if it was so great and necessary a blessing, given precisely when it was given, and neither before nor after? Much has been said about the diffusion of a common language, the construction of military roads, and the existence of universal peace and universal empire, as all contributing to the easy and rapid spread of the new religion. True, they accomplished something; but we shall rest the argument on the Scriptural ground, that the law was a school-master to bring men unto Christ.' It had done its work and it could do no more. But it did not perform its work all at once. As we proceed in reading the Old Testament, we find the moral and religious condition of the people more spiritual as we advance. Judaism in the hands of the Prophets, was of a higher order, than Judaism in the hands of the Judges. The exciting and all-sustaining idea of an expected Messiah, clears up continually, and approximates to the truth, as the time approaches. In the time of Moses, the Messiah was regarded as a temporal prince; afterwards, as the father of a new age, when Love and Truth should reign triumphant. The doctrine of a Divine Unity underwent several ameliorations. It was believed at first, that there was one Highest and Supreme God; but this did not exclude the idea of inferior gods, and gods of other nations. The true idea was not attained until the era of David and Solomon. The multitude was not cured of its polytheistical ideas, until the seventy years captivity; then also the religious faith of the nation became imbued with a belief in immortality. Suggestions of this idea are found in the Psalms; and it is supposed by some, that it was a secret Hebrew doctrine, known only to a few wise men.

Let us consider the moral and spiritual condition of the Jewish nation at this juncture. Great injustice has been done in making the priests and rulers at Jerusalem, the representatives of the national character. In point of fact, they could not be said to represent the national character, except in Judea Proper, and even there, imperfectly and most unfavorably. The nation was divided into three parties.

First; the priests, or the conservative party. These took little interest in the administration of affairs; wishing only to introduce the ancient *regime*, as a means of restoring the ancient glory of the nation.

Secondly; the foreign-interest party, whose strength lay in the other provinces of Palestine and the commercial cities.

Thirdly; the spiritual party, whose character is seen in Simeon and Anna. This party consisted of persons remarkable for sanctity, who looked for redemption, rather than glory; whose moral interest in the great change, was not lost in the political, and the man, not lost in the Jew. They waited for the man who was to become 'a light to lighten the Gentiles, and the glory of thy people Israel.' This party prevailed in those provinces, where the absence of undue sacerdotal restraints allowed the religious sentiment to develope itself freely. In Egypt, the spiritual character was changed by an admixture of philosophy, and became idealism. This form of Hebrew spiritualism was represented by Philo, and the extent to which it was carried, is shown by the fact, that an eminent English writer has endeavored to prove, that both he and Josephus were believers in Christ, and Christian apologists. The simple and pure spirit manifested itself in Palestine; a spirit which was practical, rather than speculative; which did not lose the ideal in the historical, nor the historical in the ideal; which began with a simple, devoted, and humble mind, and ended with creating a deep spiritual want, which it could not satisfy. This spirit prevailed most in Galilee, which was the most religious part of Palestine. This was the reason why so large a portion of Christ's public ministry was passed there, rather than in Jerusalem or Judea; why he first preached there and met so favorable a reception; why his Apostles and first converts were taken from among Galileans. This fact also accounts for the large number present at the first Pentecost after the crucifixion, thousands of religious Galileans having left their country to follow their Savior. That is a remarkably common opinion, which makes the multitude who shouted 'Hosannah,' as Christ entered Jerusalem to celebrate the Passover, the same who cried out to Pilate, 'crucify him, crucify him.' But it does not seem to be well founded. It is probable, that the first was the company of religious Galileans, who came up with Jesus to celebrate the feast; and that the second was the populace of Jerusalem, excited and urged on by the chief priests and rulers.

We have now arrived at the culminating point of Judaism, when it could do no more and was no longer necessary. The ends of Providence had been accomplished. It had prepared, not the whole people, but a sufficient proportion of the people, for receiving a new element of truth and life, and becoming the instruments of its diffusion throughout the world. Multitudes were waiting to welcome the Almighty word, as soon as it appeared from heaven.

Schiller, speaking as a historian and philosopher on religion, says: 'Two religions, Christianity and Mahometanism, rest upon Judaism. Without this, we should never have had the Bible or the Koran.' We owe to the Mosaic law, a great part of the enlightened wisdom of the present day. The Hebrew constitution had this peculiar advantage, that the religion of the wise men did not contradict the religion of the people. Considered thus, the Hebrew nation occupies an important position in universal history.

Perhaps it will be objected, that it was not peculiar to the Jews to have a spiritual party; that every other nation had its men of a prayerful and contemplative mind, who were raised above the common people. We know that Greece had its Socrates and Plato, and Rome her men of pious and elevated minds. But mark the distinction. Dr. W. had no faith in any positive or public religion, which does not lean on miracles; which does not build on facts rather than speculations, which does not connect itself with *history*, and that, *true history*. The excellence of the Jewish forms of religious service has always been felt and acknowledged, and in many of its essential points, is imitated by modern Christian churches. Its imposing solemnity made the pagans forsake their idols and temples and become true worshippers. These pagans were called 'proselytes at the gate;' they acknowledged the moral, but not the ceremonial law of the church. We see the evidence of Divine agency in raising up spiritual parties in Judea, to become the instruments of the life-giving dispensation; and we see a stronger evidence in the raising up of spiritual parties in other nations, to become the condition, pledge and appointed channels of its communication to the whole world. In the progress of education, it must be expected to be temporal at first. The devotional mind and enlarged spirit does not appear, until a capacity and want is created which it cannot satisfy. So it was with Judaism among the Jews and philosophy among the Gentiles. They carried on civilization, until they had created a want and capacity which they could not satisfy; and then, something higher and better was needed, to prevent it from being arrested, or turning back and devouring itself, as in fact it had begun to do. The progress of humanity was no longer on the same plane, but was lifted up to a higher plane. Humanity had come to one of those impassable barriers, which it needed to be helped over, or it could not go on, or hold its own. This aid afforded must have some connection with what goes before, or civilization must go back and begin anew.

Christianity satisfied every want and lent every aid. It was built on the Patriarchal and Jewish dispensations, as being defective and imperfect. It did not destroy either, but was the fulfilling of both. The essential *ideas* of philosophical religion, and the essential *facts* of historical religion, were at once re-affirmed and vindicated. Some are edified by one, and some think the other to constitute the voice of God, revealing or attesting His sovereign will.

It may be asked, admitting all this, what right have we to suppose, arguing upon the progressive education of mankind, that the series of dispensations was not only *continued*, but *closed*, by Christianity? If, in the progress of humanity, which will go on and continue during numberless ages, a third dispensation was necessary, why may not a fourth be necessary and revealed at some future time? Allowing that Christianity made the third, what right have we to conclude that it will be the last?

The answer to these questions is found in the peculiar nature of Christianity compared with other religions, either true or false. Christianity differs from all, in being a religion of *principles*, and not one of rules and institutions; principles, capable of being contracted or extended indefinitely, and as principles remaining the same. The Christianity of a child, or a Newton, or a Pascal, is the same and not the same; the same in principle and spirit, but how different in the depth and breadth of its signification. There is no mind so narrow, that it cannot enter into it, none so capacious, that it cannot fill to overflowing. And so too of successive epochs. The Christianity of the Dark Ages, of the Reformation, and of the present day, is the same, struggling under difficulties to unfold and realize itself. Christianity is the basis of modern civilization and gives tone to it. It acts on civilization powerfully, while civilization reacts on it, not to change its tendency, but to widen its scope. All the blessings and social improvements of civilized life, are the fruits of Christianity. Yet it looks forward for still further advancement, until a full and perfect civilization shall be attained, when what we now regard as civilization, will be only half-civilization. Christianity is a living spirit, a vital principle of growth, which does not stop to impose rules, but reveals the principles on which those rules are founded. Unlike every other religion, it never was, and never can be outlived. Christianity not only helps the world to grow, but grows along with it.

Christianity does not establish any particular specific regulations, suited to one age and not to another, but inculcates *principles*, as lasting as eternity itself. Thus, in regard to Christian morals, we receive the sublime injunction: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.' And again: 'All the law is fulfilled in one word, love thy neighbor as thyself.' We do not mean, that Christianity dispenses with the necessity or the observation of specific rules of conduct; but it contains the principles and spirit of all rules, which can be amended or enlarged, so as to keep pace with human progress.

It is to no purpose that we multiply texts and strange passages of Scripture to prove that war is absolutely opposed to Christianity. So long as men love to fight, or can reconcile their motives to a Christian spirit, they will never be restrained by criticism or violent preaching. When men are actuated by love, the principle of fear will be laid aside. Our faith must be in the power of progressive Christian civilization, and the time will come when the war-spirit will die of itself.

Finally, to what do all these observations tend? If Christianity progresses with the human race, does it follow that it is mutable, one thing to-day and another thing to-morrow?

If any difficulty is felt on this point, it arises from misconception of our position. Nobody doubts that Christianity, as it existed in the mind of Christ, is the same yesterday, to-day and forever. We cannot now speak of Christianity, as it existed in the mind of Christ; but only as it has existed, and still exists in the world, struggling to unfold and realize itself in the minds of its disciples. Every advancing step of intellectual and moral culture, helps to clear up the conception of the pure and holy. So much may be averred in favor of its tendency. The practical turn which the religious spirit has assumed, and the direction it has taken; the growing sympathy for the poor and fallen; the deeper interest with which men plead the cause of human brotherhood; and the great movement for peace and moral reform, not overlooking the lowest, nor sparing the highest; all betoken the period, when true Christianity is beginning to act on individuals and society, as it has never done before. A better day is beginning to dawn on the church. In the history of the arts, particular eras are marked, as being distinguished for the discovery of some new principle or process. Something like this is now taking place in respect to Christianity. The mass are eager in advocating the truth, that the essence of Christianity consists, not in dogmatism, but in the life of Jesus, reproduced through the operation

of the religious spirit. Christianity is not a theory or body of specific regulations, but a new principle of obedience, which the life of Jesus awakened in the soul, as nothing else could, and which is being developed and realized more and more. There is some hope for the future, since three hundred years of controversy, without the settlement of a single point, has created a reaction in favor of the Catholic church, and made many disputants throw up in despair?

With regard to miracles, Dr. W. said he had no more doubt of their truth than of the other facts recorded by the Evangelists. It cannot be disputed, that the freshness and force of historical evidence abates with the lapse of years, but the defect is made up in the strengthening of the practical proof. Yet skeptics have said that the social and moral condition of the race has not advanced since the age of the Antonines; and that the standard of right is no higher than it was many ages ago. But this is not so. We must remember that the way of faith lies in the affections. Men do not know and then believe; they believe and then they know. Men do not believe first and then love, they *love* first and then they *believe*.

When Christianity has accomplished its mission; when it has tempered and sweetened every relation of life; when it has brought public and private morality into subjection to the eternal law of right; when it has become the angel of mercy and the vindicator of wrong, lifting up the oppressed, and shaking the tyrant on his throne; then will all men say, it is *true*; all will say, IT IS FROM GOD. T. G..

CHRISTIAN REGISTER.

BOSTON, JANUARY 28, 1843.

HARMONY AMID CONTENTIONS.

We have recently opened our columns very freely to the exhibition of opposing views on the great subjects of religious interest. Our Orthodox correspondent has had a fair hearing, and we have been gratified with his courteous use of it. We hope that he will further relieve his conscience of all that troubles it. Our own remarks in answer to his suggestions have been somewhat extended, and he has likewise received attention from another of our correspondents. Thus, to a certain extent, our ideas as to what the contents of a religious newspaper in the present state of things should be, have been realized. We heartily approve of a candid and free comparison both of opinions and of prejudices. One great part of wisdom is to learn to see ourselves as others see us, and to look at them as they look upon themselves. To gain this point we must allow and ask some liberties. We have always advocated that course of proceeding which would fairly represent the views of others, and as fairly set forth what we regard as erroneous and injurious in them. If our readers have not only perused our columns, but, what is better, have thought upon their contents and have conversed about them, they cannot fail to have been impressed with a conviction which is frequently present to our own minds, viz., that such an exhibition of contending opinions, narrows down the matters of controversy, makes them intelligible, presents them in a true and natural light, and takes from them much of the vagueness, and a great deal of the ill-temper which previously attached to them. When matters of controversy are treated in the pulpit, in volumes or pamphlets, much that is extraneous and unimportant will force itself in, there will be special pleading, misrepresentation, and over-statement; and the wholesome fear of an immediate canvassing of opinion before the same audience, will be absent. But let such matters be discussed in a newspaper, and more of caution, discrimination, exactness and fairness will be practised. Instead of making out a case, the case must be presented as it already stands, and those who are too familiar with their opinions to be affected by statements which might operate upon others, are to be influenced only by sound argument.

There is still another step which might be taken, and which would make matters of controversy still more intelligible, and present them more fairly and clearly to the mind, as they are looked upon by opposite parties. This would be gained by friendly social interviews between ministers of different denominations. It is, and ever has been, one of the deepest stains upon all the prevailing forms of faith since the Reformation, that professed Christian teachers draw off from each other's society—treat each other with coldness and jealousy, and deny to each other an opportunity of removing mutual prejudices and misunderstandings. How much might be added not only to the pleasant intercourse of life, but to the efficiency of the ministry and to the harmony of its public services, if the ministers of different denominations in a town or village were on terms of familiarity. We do not hesitate to say that no minister has done all that his profession requires of him until he has endeavored to bring about this result. Some of the most pleasant interviews we have ever enjoyed have been those which chance wanderings from place to place, or exchange of visits, have enabled us to share with those whose creed was different from our own. Whether we conferred good or not we do not know,—but we received it, abundantly.

DR. WALKER'S LECTURES.

It gives us pleasure to be able to present to our readers such excellent abstracts of the Lectures upon Natural and Revealed Religion now in process of delivery before the Lowell Institute. We must here publicly express our obligations to the gentleman who thus enriches our columns. Large as is the number of persons who crowd the spacious Odeon to hear, they are but a fraction of those who desire to receive the information imparted in the Lectures. They are to be regarded as not only a rich contribution to the great theme which they discuss, but as peculiarly suited to the exigencies and the eccentricities of our times. Their subject is one which of all others that have an interest for men in general, requires a proportionate mixture of deep thought, of profound study and extensive reading. There are those, who have ventured to make the faith, which now suspends the interests and the hopes of the civilized world, a subject of careless and flighty discussion, of subtle theorizing, of declamatory harangue. Every Christian community all over the world has witnessed the efforts of such persons, whose ambition has taken this destructive turn. Their theories, worthless as they are, nevertheless outlast the fame of their promulgators. Hume conceived that his history would outlive Christianity, and he condescendingly apologised for having introduced into it the controversies of Christian sects. How sad a reverse of his hopes has been wrought out by his infidel pride. His history, never valued, is now seldom read, not at all relied upon as authority, and when mentioned, it is that it may be censured. In a few generations it will be forgotten. Gibbon's innuendoes and jeers, falling harmless before the altar of our faith, are now adduced only as illustrations, of the petty meannesses which enfeebled his character. Lord Herbert the unbeliever, is now quoted as a marvel of credulity and weak pride, for having satisfied himself that the Almighty wrought a miracle to direct him to publish his book, the object of which is to prove that a miracle, be it even for the salvation of the human race, is needless and absurd. Such has been the fate of unbelieving theorists—but still the ranks are filled with new aspirants after the short lived honors. Our own community indeed has had but few insignificant trials of this kind, but still the breezes have wafted some vapors across the ocean hitherwards. We have seen and experienced enough, to make us value the thoughts and labors of a competent scholar upon subjects, in the study of which, he has spent something more than an apprenticeship. We maintain that the deepest and most powerful conviction which should weigh with one, who discusses before a popular audience the foundations and subjects of faith, should be a sense of responsibility. Responsibility to the dead and to the living, responsibility to the cause of truth, of solemn truth, responsibility to the high interests of humanity, responsibility to the wise and prudent, responsibility to the ignorant and the ill-informed,—this is the feeling which the lecturer on sacred themes most needs. We believe that it is felt by Dr. Walker, for he certainly shows his sense of it, by remembering that wise men have lived before him. There is no difficulty in apprehending what he means. His method is clear, his discrimination and acuteness are remarkable, and he has not as yet confounded things which differ so essentially as do sneers and arguments. We believe that the result of his lectures, when continued to the end of the course, will be to excite an interest in those subjects, which instead of being flippantly discussed before a popular audience, demand of every considerate person a deliberate investigation. The state of a man's own heart is often exhibited in his mode of treating sacred subjects, and the highest evidence which any one can give either of sincerity or of ability is to discuss a matter with a prudence and caution proportioned to the magnitude of the interests which it suspends.

For the Register and Observer.

SUNDAY SCHOOL CELEBRATION AT COHASSET.

Cohasset, Jan. 16, 1843.

Dear Sirs,—I had the pleasure of attending a celebration of our Sunday School on Sunday last. This school is connected with the Rev. Mr. Osgood's and is under the superintendence of Mr. Edward Tower. Agreeably to a notice which had been given, Mr. R. W. Bayley, one of the agents of the Boston Sunday School Society, gave a discourse in the afternoon upon the importance of early religious instruction, enjoined upon parents to 'train up a child in the way he should go,' &c. its influence upon the future lives of their children, in which he presented many forcible examples of its practical effect. He pictured the fearful responsibilities resting upon parents to so educate their children as to prepare them for the duties of life, for usefulness, for happiness and peace on earth and preparation for that heavenly home, where all families of the good and righteous might hope to meet. He also devoted a part of his address to the teachers, admonishing them of their duties, their accountability for fidelity in the office. This part of his address was illustrated by many interesting facts drawn from his own experience and observation, which were calculated to make a deep impression upon the minds of the teachers, and if more faithfulness was wanting, to awaken them to a sense of the deep responsibility which rested upon them. To all of us, parents, teachers and children, the information he imparted and the counsel he gave us, will be remembered and do us good.

In the evening at half past six the children, parents and friends flocked into the Church until it was well filled. The services commenced with singing by the children and an appropriate and earnest prayer by the pastor. He then gave a brief account of the school since his connection with it, and of its condition and prosperity under the care of his predecessor, to whose memory he paid a tribute of great respect for his interest, zeal and fidelity in the Christian ministry, and his attachment to the Sunday School.

Mr. Bayley followed in an address to the children, prefacing his remarks with a statement of the objects of the Boston Sunday School Society, the appointment of agents for the purpose of visiting the schools belonging to the denomination, at celebrations and upon other occasions when desired, for the purpose of giving information, expressing the sympathy of those engaged in the cause, and by this agency to keep up a greater interest and extend the usefulness of the institution. He then spoke to the children upon the evils of hasty and inconsiderate action, of pain that followed a violation of the moral law, the necessity of governing the passions and keeping them under proper discipline. These were illustrated by incidents and anecdotes in a simple and interesting manner calculated to make an impression upon the minds and hearts of the children—he told them that the best and most arduous enterprises can be effected only by thought and deliberation, character was formed and sustained by patience and perseverance in well doing; in all our actions and efforts we should pause and consider whether we are right, and shall do that which is right and proper and calculated to promote our own and the happiness of others, that much of the mischief and misery in the world was because we did not 'stop to think' before we acted. The children listened to this address, which was somewhat lengthy, with deep attention, and no doubt many a resolution was formed to remember, as the speaker requested them to do, the three important words 'stop and think.' After again singing a sweet song, Mr. Albert Fearing addressed the teachers and parents in a very interesting and impressive manner. He alluded to the beautiful and romantic scenery of the place which were the scenes of his youthful rambles; and the interesting reminiscences elicited on this occasion, were pleasing and instructive, as illustrating the changes in his feelings and those who were his associates in early years. They had been his playmates; they had acted with him in other scenes of life and on the arena of politics; but now they were engaged in a higher and more important sphere of action. He alluded to the contrast in the condition of this our country, when the city shall be extended along these shores, and when the vast extent of our country shall be peopled with millions of our descendants,—whether Christianity shall now be taught and transmitted to their posterity, or whether indifference and infidelity shall be their legacy. This striking contrast presented the vast responsibility which rested upon this generation to plant the seeds of piety and religion, and to inculcate the Christian doctrines, so that the very atmosphere shall be impregnated with religious sentiment and devotional feeling. Upon the parent, the minister and the Sunday School teacher, rested this responsibility; to them we are to look for the establishment of those great principles which are to preserve our institutions and send them down as the richest and noblest inheritance to our children. I am quite unable to give you an adequate report of this interesting occasion. It was one which will be remembered with pleasure and profit by us all; and we fondly hope that such celebrations may occur often; as they serve to awaken the teachers and parents to the responsibility of giving more *religious* instruction to their children, and of stimulating the children to increase their interest and exertions, to improve the advantages they now enjoy.

As our pleasures are not unmixed with pain, I will state a circumstance connected with this celebration, to notice which, although sad, may not be unprofitable It is not unusual, when these occasions take place, for the children of other denominations to participate in the enjoyment and instruction that may be derived. On this occasion Mr. Osgood invited the clergyman of the Orthodox parish to come in with his school, to join them, or as invited guests. This was declined, with the remark, that it would be sanctioning error, therefore he could not accept the invitation. This seems to me to savor of uncharitableness, and when the Rev. brother 'stops to think,' it may suggest a different course in future. We pray it may be so. This was certainly offering him a very favorable opportunity to correct the error by his counsel; for if *his* doctrine is true, here was most needed the true minister of truth, and the true missionary of the cross. Although he held a lecture in his own Church near by, numbers of his parish were present, and we doubt not were interested if not improved by the exercises.

Yours truly, C. I.

For the Register and Observer.

Messrs Editors,—In common, perhaps, with many of your readers, I have been much interested in the perusal of a correspondence between a member of the denomination termed Orthodox and an individual under the signature of W., who seems to consider himself as a Christian at large, if I may venture upon the term, not attached to any particular form, or adhering to the exclusive doctrines of any one sect. In the present stage of this correspondence, the parties engaged therein appear to labor under a mutual misunderstanding and misconception of each other's ideas; W. supposing that your Orthodox inquirer has been seeking the path to a spiritual life by a purer doctrine than he now believes himself to possess, would direct him towards personal reflection and experience, rather than to sectarian dogmas, and his correspondent in the last reply appears to suspect him of wishing to denounce all doctrines and all creeds as vain and unprofitable. I do not think that W. intended leading the way to such a result as this; but rather to intimate that love to God and man, with the peace and happiness consequent thereon, was compatible with the creed which all Christians hold in common, that 'he who cometh to God must believe that he is, and that he is the rewarder of all such as diligently seek him.'

But your Orthodox friend is not content to be put off with so general and indefinite an answer to his inquiries. Dissatisfied perhaps with some portions of the creed in which he has been educated, convinced, it may be, of its partial errors by a candid comparison of Scripture with Scripture, and thinking it dishonest to remain in a religious connection only countenanced or allowed through ignorance of his sentiments, he would know the opinions of those, who on some points seem to support his new views by sound Scriptural inferences, and in others, perhaps, to deny or evade those which appear equally Scriptural and conclusive to his mind. It is conceivable, for example, that a man might find cause from his Biblical researches, to reject the doctrine of the Trinity, and perceive equal reason to retain that of the atonement, not discerning any necessary connection between them. What then shall he do? His Trinitarian friends will not knowingly admit a 'heretic' to their communion;—and, on the other hand, he cannot cordially mingle with those who deny the other, to him, most important and solemn truth. He would naturally then wish to be informed whether there were those in any denomination, who could on these two points conscientiously associate with him, and with whom he could conscientiously associate.

Your Orthodox correspondent has not mentioned the nature of those scruples whereby he dissents from his nominal brethren, nor has he stated the particular points of Unitarian belief upon which he desires information. He seems to have been perplexed by the diverse and multifarious opinions of those holding in common the doctrine of the Divine Unity, but are not universally agreed upon any other point. Because of this very circumstance, however, it is difficult, if not impossible, to give any summary of the belief of Unitarians. They differ widely *in reality*, and *appear* to do so the more, in consequence of that ambiguity and confusion of language, which hangs like a dense vapor around and over every field of controversy, distorting and discoloring all objects seen through its false and deceptive medium. Yet if several intelligent members of your denomination, could communicate such Unitarian sentiments and opinions, as had come within their observation clearly and definitely, I think that your Orthodox correspondent and your Orthodox readers, if such there are, would be both gratified and enlightened. The question might afterwards be discussed, how far this creed or confession of faith should operate to unite or separate those whose object of life and rule of conduct are found to be congenial. In the meantime, I suppose that Unitarians and W. himself will not refuse to admit the reasonableness and necessity of some belief, nor decline to answer in the affirmative those questions which the misconception of his sentiments has drawn from W's. correspondent. U.

For the Register and Observer.

DR. WALKER'S FOURTH LECTURE.

Enough has been said in former lectures to show that there is nothing in the three great dispensations of Revealed religion, inconsistent with a pure Theism; and that, in time, place and general features, they accord with what might have been expected, reasoning from our best conceptions of the Creator, deduced from a study of the universe. We shall now treat the subject in another point of view; from the historical, passing to the doctrinal, and considering the doctrines of God, of Providence and of immortality. The object is to prove, that here too the teachings of Scripture and nature coincide.

Let us begin with the doctrine of God. To know that God *is*, is one thing. To know *what* He is, is another thing. A third question arises, preliminary in its nature to the last, are we competent to know what God is? 'There are many men,' says Cousin, 'who call themselves reasonable beings,—and whose vocation it is to think,—who believe that God exists, but only upon the express condition that this existence is incomprehensible. What do they mean, when they assert that this existence is absolutely incomprehensible? A God utterly incomprehensible is no God to us. What a God is he, who does not see fit to give some part of himself and so much intelligence to man, as to enable him to comprehend and believe? What is it to believe, if not in a certain degree to comprehend? The measure of our comprehension of God, is the only true measure of our faith.' James Foster, sometimes represented as a mild and modest writer, advocates the same opinion. He says: 'Where mystery begins, religion ends.'

If men understood each other, they would find that they do not differ so much as is commonly supposed. We certainly do not apply epithets to God, without attaching any meaning to them. We do not call him Wise, Good, Perfect and Infinite, and not know what we mean by these terms. If we do not know their meaning, they mean nothing to us, and why choose these in preference to any other unmeaning terms? We must compare the expression with the idea, the sign with the thing signified, and see whether they agree or disagree. But how can we do this, if we do not know what the thing signified is? It is not enough to know that it *is*, we must know *what* it is. Besides, we not only say that God is Wise, Good, Perfect, and Infinite, but we undertake to prove it. In every legitimate process of reasoning, the conclusion must be contained in, and deduced from the premises. But if we know not what the conclusion means, how can we tell, whether it is contained in the premises or not? or how can we tell, that something entirely contrary to the conclusion is not contained in the premises? Our knowledge goes as far as proof will go, and no farther. We cannot prove we know not what.

In order to elude this point, we must say, that we do not wish to prove *what* God is; but that he *is*, and has shown *what* he is. This last point may be assumed on authority, for all truth *revealed* must be *understood*. What use to assume we know not what? How do we know that we have assumed a great deal, or anything? Moreover, we say as Christians, that God has *revealed* what he is. And how? Immediate revelation is out of the question at the present day. But the revelation made has been transmitted to us in a book, the Bible and the Bible only. Now what does the Bible reveal respecting the Divine attributes? Only so far as we understand the sense of the words it contains, is it a revelation to us. What do divines understand by Christian truth, unless it be what Christ and the apostles taught concerning salvation? Where does truth exist as an object external to our minds? The answer is obvious, in the Bible. But is the material Bible the material truth, about which Christians have so long disputed? No, but the *sense* of the Bible, it is answered. Is this *sense* the material truth? Does it exist anywhere except in the mind? Unless we know its meaning and understand its sense in our own minds, we know as little by Revelation, as by the light of nature.

Why do we believe in the Christian Revelation? We have the evidence of miracles, it is said. But miracles of themselves prove this only: they reveal something of a power able to alter or suspend the laws of nature. But to be perfect evidence, we must first assume, that God did not exert this power, or allow others to exert it, to sanctify an imposture; that it is not consistent with God's justice to perform a miracle, to give authority to a fraud. But this argument is good, only on the condition that we know what God's attributes are. If we do not know what these are, how shall we know what is, or is not consistent with them? We know what justice and goodness are in men, and we suppose them to be developed in an infinitely higher degree in God. We can then reason from what these must *be*, to what they must *do*. If these are not the same and we know not what they are, then we have no more right to reason *from* than *to* them, and the truth of Revelation fails.

So far we may go with confidence, as Christians and philosophers. We commend that humility which acknowledges its incompetency to know anything of God, except that he exists. But this idea pushed too far, levels all religion, encourages the atheist and yields him the day. If we say that the finite knows nothing of the Infinite, except that he is, then there is nothing in his nature or character, which can be reasoned *to* or *from*. We must not believe that the Divine is absolutely or wholly incomprehensible. If so, we may still go on, building and enriching our altars, and dedicating them, as the Athenians did, 'to the unknown God.'

Another question now arises of greater difficulty and delicacy. How far can the Divine attributes be comprehended by human minds? Many will say, we know what Wisdom and Perfection and Goodness are in God, because we know what these same attributes are in men, in ourselves; in God they are the same, developed in an Infinite degree. But the Infinity of God, how far can we comprehend that? The ground taken above is consistent in all respects, only in so far as God is Infinite, for the finite mind has no ability to know God as an Infinite Being.

In the first place, all will allow that, whether we can comprehend the Infinite Being, or not, we come to the conclusion that an Infinite Being exists. There is this distinction between apprehending and comprehending. We can apprehend the infinity of space or time. That is to say, we can comprehend that it is, but we cannot comprehend what is naturally without bounds. We can *apprehend* what we cannot *comprehend*. And it may be said, without a solecism, that the finite may comprehend the existence of the Infinite, though it cannot comprehend Infinity itself.

Again, until it is proved that God exists as an Infinite Being, to us finite beings, God has no existence at all. He may be a being whom we may love, or fear, or reverence, but he is not God. The highest archangel in heaven is not God to us, in any other sense than man is God to the brute creation. A degree of superiority only exists, but no superiority short of Infinite can make God. So long as this superiority is limited, not 'all in all,' is not Infinite, it cannot be the object of the highest form of the religious sentiment.

The argument from design is defective in two respects. It fails to prove the existence of an *Infinite* God. We see the world, a finite creation, and how can we reason from a finite end to an Infinite Creator? The first defect is, that it does not lead us to a conception or acknowledgement of God, as a necessary existence. If we do not acknowledge this existence necessary, the whole series of contingent causes remains unexplained as before. We must do what the argument from design will not enable us to do. We must mount up to the idea of God's *necessary* existence, of his existence as an *absolute* necessity. The problem is then solved and closed, and will admit no question to be raised after it.

This having been done in another connection, we found no difficulty in deducing, that God had revealed himself as an intelligent cause or force. We must show what this is. Every human being is an intelligent cause or force, but this cause or force is limited by other things. Let us suppose these limits away and this intelligent cause and force must be Infinite, must be God. All perfection must attach to this Being, whose qualities have no restraint or limit, except what is imposed by those qualities themselves. This argument for the absolute existence and Perfection of God, amounts to little more than a clearing up of our conception of what such an existent Being must be.

We shall not take the ground of our utter incompetency to know anything of God, considered in his Infinite capacity. Such a course is often dictated by real humility, but it is oftener dictated by skepticism and under the mask of humility. We know something, but how far are we from knowing all! We know enough to know that God *must* exist, as a necessary condition of finite existence. What is the essence and mode of his existence, and the whole plenitude of his perfections, are questions which baffle all created intelligence, not only to answer, but even to entertain or grasp. Here the finite mind meets an incomprehensible and fathomless mystery.

Let us endeavor to analyze this mystery, and see how it connects itself with a peculiar instinct or tendency of the human soul. One element of this mystery is found in the inability to comprehend the essence of the Deity. Some have said, that this is not peculiar to our idea of God, and that we do not understand the essence of the vilest weed that grows. True in a certain degree, but the mystery is more deeply and peculiarly felt with regard to God. Sensible objects fill up the mind and imagination, but the Infinite is beyond the reach of human imagination.

Another element of this mystery originates in the fact that God is a pure spirit. It has been said that there is nothing peculiar in this, that we have pure spirits now surrounded, only by the carnal body. Nevertheless, we cannot do away with the difficulty of conceiving of a being existing in a disembodied state. Men may say what they will of our spirits, we cannot think of them without thinking also of the body. Many say that if this pure spirit is not material, it is nothing. The great difficulty consists in giving reality to a purely spiritual existence, and countless expedients have been resorted to, to overcome it.

Once more, God is not only presented as a *spirit*, but as an *Infinite* spirit. Dr. W. did not agree with those who say that we have *no* idea, or an irregular idea of the Infinite. We have a positive, but a confined idea of the Infinite, and we cannot contemplate the Universe without having this idea generated within us. This idea, acting on the sensible world, excites a want and craving for the Infinite. This idea and this want connected, constitute what is denominated 'the sentiment of the Infinite.' This idea cannot be defined, for it shades off in every direction into haze and darkness. The imagination cannot grasp it, and we content ourselves with an approximation to it, by loving to lose ourselves in the obscure, and nourishing the sentiment in our souls. What is the sublime, but an overpowering sense of the Incomprehensible? Why does the civilized man meditate before the Madonna of Raphael, or why does the savage pause at midnight, or arrest his steps on the seashore, and look abroad upon the vast expanse? Because the sentiment of the Infinite is struggling to find an object by which the idea of the Infinite may be satisfied and filled. It can find none but in God.

Religion addresses itself to this sentiment, and here alone it finds rest. Well may we regard it as presumptive evidence of the truth of religion, that such a provision is made for it in the soul; that the finite is prepared to love, to know and welcome the Infinite.

The sentiment of the Infinite gives birth to a form of mysticism; a true mysticism, in contradistinction to that false mysticism, under which the world has suffered so much and so long. False mysticism ignores the finite and thinks the Infinite revealed to it; it disdains communication with the finite and imagines the Infinite to reside within. True mysticism requires no passive knowing of all knowledge, holds no unintelligible language, speaks of the world of sense and experience, loves and serves the finite beings within its reach, and when the question of the Infinite is raised, it adores and is still. But we must take care not to explain and define, until nothing is left but a dead body of divinity. What would become of painting, music and poetry, if we knew nothing about them except from the lifeless dissections of critcs? How much more unreasonable and presumptuous are they, who would subject religion, and above all, the attributes of God, to natural and artificial rules and definitions!

This explains why religious sects are all alive at the period of their commencement. They are then seeking for the truth; but as soon as dogmatism enters, what is left but defences and expositions? What are these but cold ashes on the altar, to show where the fire once was?

Religion is full of mystery; life is full of mystery; we are a mystery to ourselves. We dare not say, 'where mystery begins, religion end;' but this we will say, that where mystery begins, dogmatism should end; dogmatism, both for and against. Define a mystery, and it is gone. The mysteries of religion were given, not for harsh dogmatism and stormy debate, but for the stillness of meditation, for the sanctification of the soul; not for the skepticism of the understanding, but for the faith of the heart, to purify, to overcome, and to subdue. Let us muse over them, and 'while we muse, the fire will burn.'

T. G.

For the Register and Observer.

THE SABBATH.

Alas, alas! what a weary, working-day world were this without the Christian's Sabbath. Let us imagine, if we can endure to think of such a topic, what life would be without these delightful intervals of rest and refreshment—an unbroken succession of days of toil, and nights of weariness, from the cradle to the grave. We should be like travellers upon a plain so level as not to afford a hillock, which we could mount and from which we could survey the long path stretching before us; or rather participants in a race, who cannot pause even for an instant to take breath and inquire concerning the way they must travel, ere the goal will be won. Life has been well compared to a race, and these quiet Sabbaths are points of observation as well as resting places in this solemn and important journey.

During these hallowed hours, the question almost forces itself upon our observation, 'is it well with thee?' and joy to the spirit that can respond with grateful fervor 'it is well!'

Let me point out the manner in which the Sabbath is kept, or I should rather say abused by a vast number of intellectual and accountable beings.

The service of the day is regularly attended, and perhaps the younger members of the family are sent to the Sabbath School, and here, as far as the religious improvement of the day is considered, the matter ends. A few comments upon the sermon as a literary production, upon the style and manner of the preacher, and the number and appearance of the worshippers, are made by the different members, and then the topic of conversation changes to politics, the rise and fall of stocks, the state of the foreign and domestic markets, the worldly plans and operations of friends and acquaintances, while the personal application of the sermon is forgotton, and the solemnized and calm expression of countenance, which bespeaks a mind at peace with itself and in communion with Heaven, gives place to a look of care and feverish excitement—the sure index of a spirit trammelled with the follies of worldliness.

What books are these that fill the pauses in these consecrated hours? Surely they should be religious works, animating, guiding, and counselling us in the christian path, and among these pre-eminent should be numbered the Bible, shedding its holy rays into the recesses of our hearts and speaking to us of an unending Sabbath in the heavenly city! But is it thus *generally*—for I would speak with caution upon so solemn a theme?

Do we not too often find a novel, a book of travels, some scientific work, Shakspeare perhaps, or the newspapers of the preceding week, grasped with avidity and read to the exclusion of volumes more suitable to the purposes of the hallowed season? Can one for whom the Savior died, lay his hand upon his heart after a day spent thus, and, looking unto Heaven, exclaim 'it is well with me?'

I remember an incident related to me some time since by an aged servant of Christ,—'I once,' said she, 'stood by the bedside of a dying friend, a young man, who bore a character above reproach. Almost his last expression was a regret that he had not improved, as he might have done, the privileges of the Christian Sabbath. 'I was never' said he 'what the world calls a Sabbath breaker, but I could have used those precious opportunities in a manner more beneficial to myself and more acceptable to God.' It was the only thought that lent bitterness to memory in that solemn hour, and yet compared with his performance of this duty, how ought the negligence, sin and folly of too many of us in the days that are gone, plead for what of life may remain, that the time may be redeemed as it passes and made subservient to our eternal well-being.

Christian men and women! permit no thought, word, or deed to intrude upon this day, inconsistent with its hallowed purposes. Consecrate it to the worship of the Most High God and your own spiritual advancement. It is but one day in seven,

little enough truly for its sublime end and aim, but amply sufficient to shed the cheering light of an immortal hope athwart the toils, cares and anxieties of the remaining six. By your love to your fellow men, by your deep interest in your own eternal well-being, by your reverence to God and your faith in Christ, pledge yourselves so to use the Sabbath hours, that you may be prepared for an unending Sabbath' with the spirits of just men made perfect.'

Boston, Mass. IONE.

UNITARIANISM A POSITIVE FAITH.

In Rev. E. S. Gannett's excellent Tract entitled 'Righteousness the Central principle of Christianity, and the basis of the Unitarian denomination,' we find a passage which gives a sufficient answer to an oft repeated charge. The charge has even been uttered by some of our own brethren, it is that our views in their first expression here were negative, dogmatical, contentions, and merely critical. We have never yielded credence to the statement for one moment, and the following paragraphs are explicit and well verified.

'Avoiding excitement, or at least keeping a wakeful eye to escape the dangers into which it might lead us, we may still maintain in our denomination a fervent life that will manifest itself in every form of a healthful activity. There should be no lack of zeal, but rather a more equal and durable zeal, a zeal which depends not on circumstances—on the sympathy which may be enkindled, or the success which may be enjoyed,—but such as is fed by the springs of holy and enlightened conviction. Why may we not be as zealous in this cause as in any that ever stirred human hearts or roused Christian energies? What more solemn persuasion to be faithful, alike to ourselves and to others, comes from any doctrine that has ever been made the shrine of moral power? I believe that it is through our devotion to the cause of righteousness in the advocacy, by word and by life, of the truth, that to be, —not to believe, or profess, or feel, but to be—what a Christian should be is the main thing, we are to become a warm-hearted, co-operative, effective sect. I do not believe that this view of the position which we must hold among the disciples of the Cross is suited to make us languid or cold. Sooner could I believe that 'the spirits of the just made perfect,' in that heaven of righteousness in which they dwell, are listless and idle. It may be said that to adopt this view of our duty is to go back to the early days of Unitarianism,—to the morning twilight, doubtful and chilly. Be it so; I am willing then to go back, and I fear not that I shall find no warmth in the company of those who were the champions of this cause when most of us were learning to lisp the truth. It seems to me that we do singular injustice to those men who deserve at our hands honor and gratitude, when we allow ourselves to speak of the meagre and lifeless character of our faith in former times; when we congratulate ourselves as if life was just beginning to be poured into our denomination, and talk of the days that are past as the days of denial and dryness, out of which we have come,—thanks to our later birth,—into the era of progress and vitality. The period of denial? Was there nothing but denial in the tones with which Buckminster melted all hearts, or the words in which Kirkland instructed attentive minds? Nothing but denial in the preaching of Freeman, and Thacher, and the Abbots, and of him who on this very spot made out of a little one a great congregation? Denial, coldness, deadness. —are these the titles to be associated with the early influence of that other sainted name that has just been added to the Church in heaven? No. There was a positive faith then in our pulpits, and a living faith; and great was the success of the preached word in those days. I know it was a period of denial,—first of the denial that is expressed in silence, and then of the denial that belongs to controversy; but not of denial only, nor of denial chiefly. And justice, if not modesty, should teach us to speak the whole truth.

The fact is, that Unitarianism in this country began upon and from this very principle on which I have been discoursing. The early ministers of this faith preached *righteousness*, when the clergy about them were preaching *doctrine*. Hence did their words find such a response from their hearers; and it was not till the effect of their instructions in subverting the dominion of error had alarmed the advocates of the old theology, that they were called into the field of sectarian strife and were compelled to take up the weapons of dogmatic warfare. The circumstances of the present time doubtless demand new methods of operation, but we give poor promise of discharging our duty by undervaluing the services of those who have preceded us.

The positive side of Unitarianism is seen in the place which it assigns to righteousness. Here is no denial, but the denial of sin; no indifference, but that which is produced towards earthly temptation and worldly opinion by an engrossing regard to the will of God. Here we may *affirm*. Here let us abide.'

SPIRITUAL THOUGHTS.

There has just been published by S. G. Simpkins a new work entitled '*Thoughts on Spiritual Subjects*,' being further translations from the writings of the pious and gifted Fenelon, whose name and whose works we have been led to love by their sacred association with the now equally sainted name of Channing. This is one of those books of which we have but too few, and of which, if, of the right character, we cannot have too many. There is evidently a growing taste and demand among us for works of this character, and we rejoice that this has been added to their number. Those who have read a previous volume by Mrs. Follen of translations from the same author, will be glad to add to this; and if there be any who have not, they should be eager to obtain hers, and this also by another hand; for they both open a deep mine of religious thought, and a perpetual fountain from which they may refresh and strengthen their devotional feelings. They will not agree perhaps with every form of expression which they contain; they may differ from some of their peculiar trains of thought; but they cannot fail to find them of great value as a pocket or closet companions, as suggestive of the holiest emotions and the deepest feelings of piety; rich in their lessons of quiet submission and implicit trust and confidence in God; and full to overflowing of that love of the spiritual over the worldly, the selfish, and the sensual which prepares the soul for peace on earth and bliss in Heaven. Their constant perusal must aid greatly in the formation of a true christian character and no one can read them without being made wiser and better.

The engraving of Fenelon, from the original picture of Vivien, which accompanies this little volume, whose features were not before familiar or known to us, and which bear the impress of great sweetness, dignity, and intellect, is worth the whole price of the volume. We warmly commend it to those who are seeking food for the growth of the spiritual life within them. G.

RECENT PUBLICATION.

Memorial to the Legislature of Massachusetts, on the present state of the insane poor in this Commonwealth, by D. L. Dix. Priated by Munroe and Francis.

We have been deeply pained and at the same time gratified by the perusal of this memorial—pained at the crying abuses, the fearful evils, and the neglected sufferings it unfolds,—gratified that these have at last been explored and brought to light, and in a spirit of earnest Christian philanthropy urged upon the attention of those who have the power, and we doubt not will manifest the disposition to remedy and alleviate them. The Memorial is principally occupied with a statement of facts that have come under the personal observation of the Memorialist, who on her mission of mercy has visited almost all the towns, Almshouses, and Jails of Massachusetts. The concluding portion is occupied with extracts from letters from the Sheriffs of the different counties, expressing their opinions on the impropriety and consequent evils of confining idiots and lunatics in Jails and Houses of Correction.

The Memorial cannot be considered as other, than a most important document, and the painful and disinterested labors of which it is the result, entitle its author to the gratitude of the Christian community.

We had marked some passages for insertion in our columns, but must defer them for want of room.

SUNDAY SCHOOL SOCIETY.

The Treasurer of the Sunday School Society acknowledges the receipt, by the hand of S. Hobbs Esq., of Ten Dollars from the *Ladies Sewing Circle* in the Rev. Dr. Field's Society, Weston, to constitute *Mr. Samuel Hews*, for many years the Superintendent of their Sunday School, a Life Member of the Society.

*** The Treasurer of the Evangelical Missionary Society, acknowledges the receipt of One Hundred and Twelve Dollars from the Ladies of the Second Church by the hands of Rev. Mr. Robbins.

OBITUARIES.

For the Register and Observer.

MRS. ZIBBEAH POOL.

Died in Easton, on the 9th ult, of consumption, Mrs Zibbeah Pool, wife of John Pool Jr., Esq. aged 45. Mrs. P. has left a husband, eight children, and a large circle of relatives and friends, by whom she will be remembered as an exemplary and good woman. For sometime she had been satisfied, that she could not recover, and at last when her end drew nigh, and death came, she felt prepared to leave the world, and died in the triumphs of faith. For eighteen hours before she breathed her last, she was in great distress of body, but not of mind. She was perfectly resigned to the will of God; serene, calm, tranquil and patient; pleasant, open and frank, freely conversing with those about her. She took her leave of the family sometime before the hour of her departure, and after leaving with them her dying counsel and advice, said she was ready to go, and desired to be at rest, though she was willing to wait God's own time.' She was perfectly conscious to the last, and left the world rejoicing in the hope of 'the resurrection of the dead,' and we trust that she is now in the service of that God whom she loved, and honored while on earth.—[*Com.*

For the Register and Observer.

MRS. MARTHA RIPLEY

Died in Kingston, Ms. January 3d, Mrs. Martha, wife of Mr. Lewis Ripley, 31.

Panegyric is idle towards the dead. To extol the virtues of the deceased is as frequently a token of a friend's attachment, as a proof of departed worth. And there are some characters, to the modest, tranquil, quiet worth of which praise seems to do violence. But there is a duty to the living to be performed in the simple record of the faith of the dead.

The subject of this notice was a living illustration of the power of Christian faith and hope, even in the hour of death. Her conversation was quiet and unassuming;—her whole demeanor was not only composed and serene, but evinced a depth and fervor of devotional and religious sentiment not often witnessed. Death was wholly disarmed of his terrors;—life here and life hereafter, in her heart, ran on in the same swelling stream of love. Spiritual joy and inward communion were the sources of her happiness on earth, as they constituted her chief hopes for happiness in Heaven. To be with her, was life,—life to the soul. And the words of Jesus, related and impressed by those lips, came with new power to the heart, as they were illustrated on that couch of distress. The Comforter promised by the Savior found these an abiding place; for hers was evidently the 'Spirit of Truth.'

While upon her couch of suffering, the Angel of Death twice visited her own little family. Twice before, he had taken the 'firstlings of the flock, and now she was called to part with the only two remaining objects of maternal solicitude. And when sorrow's blows were heavy and thick around her, when the mother's heart was tried by anguish the mother alone can know,—oh! count it not insensibility, call it not indifference, deem it not coldness, or a want of natural affection, when you read, that she scarcely shed a tear! And why? 'How much more sorrowful would it have been,' 'said she, 'to have left them behind, exposed to the temptations and trials of this world, than to have them transported before me to a Father's love!' Such was the spirit of submission to God and confidence in Him, which never forsook her during a long and trying illness, and was not overcome by a transient restoration to health during the summer months. There was no selfishness in her love; for she felt with far more than ordinary keenness the sorrows and sufferings even of friends at a distance.

It was the testimony of one who knew her best, that after the removal of her little ones, since her own mind had attained to its high state of spiritual life, she had hardly seemed to belong to earth. Her very conversation was in Heaven. Her hopes of happiness, while they were partly realized in this life, ran forward to the spiritual world. And the writer of this notice will testify, that her society was transporting to the soul. It seemed, when coming from that chamber of sickness, that one might send a message, not in imagination only but in reality, to the hidden world of love and joy by that heaven-claimed sister-spirit.

There were profitable lessons to be learned by that bed-side. One might have learned something of the reality of an immortal life—something of the preparation of the soul for heavenly joys. One might have learned there that the Religion of Christ has power in life—that it has power in death; that the flame of true, living faith never goes wholly out;—but when the breath and the strength of the perishing body fail it, then it is renewed and cherished, brighter far, in another world! One might have learned there, that the true Christian life is a life-everlasting—and that the words of Christ are the very life and the spirit of the soul.—These are some of the lessons God teaches by such exhibitions of faith and hope in the world! These are some of the lessons which should make us all more faithful to the duty committed to our hands!

Who can witness such a departure, or even read the record of it, without an earnest desire that death may find him as ready for God's summons? Who can think of the feeble woman speaking of death as the door of entrance to another world, without desiring to become a partaker of the same hope? And who may not attain to it, by cherishing constantly the inner life of the soul, and by being faithful to the high dictates of truth and duty? If like her, we make our life on earth the commencement of a heavenly life, when earth shall fade from our sight, when all things transitory shall pass away, then there will be no *death*! The body indeed may become stiff and cold under the icy touch of the Messenger that summons the soul away, it may be buried in its kindred earth, where dust shall return to dust!—but the immortal spirit will rise in joy to the blessful society of kindred spirits. 'This corruptible shall put on incorruption; and this mortal shall put on immortality; and then shall be brought to pass the saying that is written, *death is swallowed up in victory*.' P.

[From the Boston Atlas.]

MRS. DESIRE BACON.

Died in this city, on Sunday morning, 15th inst., Mrs. Desire, wife of Daniel C. Bacon, Esq.

In recording the death of this estimable lady, we have to notice one of those afflicting dispensations of Divine Providence, whose judgments are unsearchable, and whose ways are past finding out.

The death of Mrs. B. has cast a deep gloom over a widely extended circle of relatives and friends, and years will roll by, before the anguish of so sudden and painful a loss, can be allevinted or forgotten. It is indeed sorrowful to contemplate, a mother suddenly snatched by the cold hand of death, from the sphere of her maternal duties—surrounded by a numerous family of children—many of them at that tender age, when a mother's care is most necessary to their happiness—and when a mother's counsel is most sought after, for their mutual good.

By her amiable and winning manners, Mrs. B. had contracted the friendship of all who knew her—and had endeared herself in the hearts of all. To her deeply afflicted husband and family, the loss is irreparable. Mrs. B. was possessed of many rare qualities. As a wife and a mother she had no superior—endowed with a generous heart and a sound mind—uniting sound discretion with great maternal tenderness. She had so entwined herself in the affections of her family, as to become as it were, a part of their existence, and her decease has left a void in their hearts, which will not soon or easily be filled.

On her two eldest sons, who are now far away from home, the news of her death will fall with stunning severity; but we hope that their grief at being absent from their mother's dying bed may be softened —and that they may be sustained in the hour of affliction—by that high power which dispenses alike, both good and evil.

Though the form which cheered, and the hand which but a few days since gave us a welcome, are now stiff and cold in death, yet from the truly exemplary Christian character of the deceased, we have the consoling assurance, that to her, death was gain; that her immortal soul when it left its earthly form, winged its way to a holier and a better world.

GENERAL INTELLIGENCE.

Unitarian Society in Eastport.—It is not, probably known to many our readers, with what energy, and perseverance, the present members of this Society have struggled, under very adverse and discouraging circumstances, to sustain themselves as a Society, and to secure the regular ministrations of religion. In addition to the general depression of commercial pursuits, and great losses by a destructive fire, their number has been lessened and their strength much weakened by emigration. Within the last ten years the Society has lost many able and efficient supporters by removal; so that the burden of support has fallen heavily on those who remain. They have not, however, shrunk from it, but have pursued a steady and resolute course, and without any foreign assistance have continued to support a minister, and to do something for the spiritual aid of less favored Societies.

We are happy to learn, from a valued correspondent, that the present prospects of the Society are better and more encouraging than they have been for a long time past. They have a large and flourishing Sunday School, and under the acceptable ministrations of their present pastor,—Rev. Charles A. Farley, they are increasing in numbers and strength.

Calais.—The circumstances of the Unitarian Society in Calais are in many respects similar to those of the Society in Eastport. The misfortunes of the times have been severally felt by the members of this Society; but we are happy to learn that they are recovering from their depression, and that their prospects are brightening. Their present pastor is Rev. Nathaniel Whitman, formerly of Billerica, in this State. The effect of his labors and his general intercourse with the people, has been, not only to strengthen the Society, but to command the respect and conciliate the good feelings of other denominations, and to promote a friendly Christian intercourse among them.

Decision of the Court of Inquiry.—The Journal of Commerce, of the 20th says: 'On visiting the North Carolina this morning, our reporter was informed that the Court of Inquiry came to a decision in the case submitted to them by the Secretary of the Navy, on Thursday night. The Court then adjourned to this day, (Friday) at 2 o'clock P. M. when they will finish their labors, and transmit the result to the Navy Department. Of the complexion of their opinion nothing can be known until made public by the Secretary of the Navy; but from the short time which elapsed from the closing of the testimony until the agreement of the Court, it is supposed to be favorable to Lieut McKenzie.'

Jails and Houses of Correction.—From the abstract of returns of keepers of Jails and Houses of Correction, recently made by the late Secretary of State, for 1842, we learn, as follows.

There are 19 County Jails in the Commonwealth—Essex having three, Middlesex three, Bristol two, and the other counties one each. Each county has also its House of Correction.

It appears that the whole number of persons who have been incarcerated within the year in these 38 establishments, is 4,381; of whom 2,987 were confined in the Jails, and 1,394 in the Houses of Correction Of this number, 778 were natives of Massachusetts, 527 natives of other States, and 696 were born in foreign countries. The nativity of the rest is unknown. The number who remained in confinement on the 1st of November last, was 767. Of this last number, 158 were in the County Jails, and 609 in the Houses of Correction. The amount of expenses during the year, including the board of prisoners, salaries, etc. was, for the Jails, $12,519; and for the Houses of Correction, $41,047.—The value of the labor of convicts of the Houses of Correction, was $14,833.

Houses of Industry, Correction, and Reformation in Boston.—From the 25th public report in relation to these establishments, we gain the following information.

On the last visit to the House of Industry, Dec 14th, the number of inmates was as follows: men 247, women 188; 435 adults. Boys 167, girls 67; 234 children. Total 669; being 71 more than belonged to the Institution at the corresponding date last year. The greatly increased population of the City, and the lack of employment, especially for strangers, are assigned as sufficient causes for an increased pauperism.

The Boylston Asylum and House of Reformation contain together 160 boys who have suffered much from early neglect, but who are training up well in these institutions which claim the particular attention of the City Government. The Boylston School is taught by Mr J. R. Farwell; the other department by Mr William R. Lincoln.

In the House of Correction, 383 males have been committed the past year, and 295 females. Capt C. Robbins is the master of the establishment, and the Rev Charles Cleveland officiates as Chaplain.

The whole number committed in this establishment the present year, shows an increase of sixty-five; and of twenty-two more as common drunkards, over the previous year. The entire number of inmates in the several Institutions is nearly one thousand two hundred; and the cost of supporting them, about fifty thousand dollars annually; exclusive of the interest on the cost of buildings, about three hundred thousand dollars. Such facts show most conclusively, the importance of the Institutions, and the deep interest the City Government have in the subject.

The Steamship Union.—Extract of a letter from one on board, dated Saturday, January 14, 1843.

The United States steamer Union, under the command of Lieut Hunter, slipped her moorings about 9 o'clock this morning, (from the Washington Navy Yard) and, against a stiff head wind, moved off down the river at the rate of 8 1-2 knots per hour. Time from Navy Yard to Alexandria, 40 minutes. We consider this a most satisfactory result, as her trip to Norfolk is most especially for the purpose of reducing her propellers, which, against the opinion of all the world (Lieut. H. and officers accepted) are found too large for a high velocity.

There was something very mysterious in the appearance of this vessel, as, without any outward show of her locomotive power, she silently glided away from the wharf, leaving a wake so placid that an egg shell might have ridden upon it in safety—a fact which removes all objections heretofore made to steam navigation on canals; and we can offer to the sympathizing friends of the firemen and engineers the assurrance that the thermometer stands *no higher* than 86 degrees Fahrenheit in any part of the engine room.

You could hardly realize that the vessel is in motion or the engine at work. So free are we from all the disagreeable jarring and noises of ordinary steamers that any old lady accustomed to the sound of her coffee mill might across the Atlantic with us without endangering her nerves.

Time from Alexandria to Mount Vernon, 1 hour 5 minutes, which, divided by the distance, not forgetting the *indirectness* of channel, will give our rate.—*National Intelligencer.*

Pennsylvania.—The Hon. James Buchanan has been elected U. S. Senator for six years from the 4th of March next, by the Legislature of this State, on the first ballot.

CONGRESS.

Thus far the proceedings of Congress have not possessed as much interest, as on many former sessions. Many subjects of private interest have received attention, and have been finally settled. The great topics of discussion have been the *Exchequer* scheme, and the proposed repeal of the *Bankrupt Law*. Nothing is yet settled, however, on either of these subjects. In regard to the Bankrupt Law we quote the following passage from the Boston Daily Advertiser of the 20th inst.

In the House of Representatives, on Monday, the Committee on the Judiciary, were ordered to report forthwith a bill for the repeal of the bankrupt law, and on motion of Mr. Tillinghast, the same committee was instructed to add as a part of such bill, a proviso that the repeal shall not extend to any case which shall be pending before any court, at the time when the repealing act shall go into effect, or which shall have been legally commenced and then in progress.

In the Senate, on the 16th inst. Mr Tappan, of Ohio, introduced a resolution proposing an amendment of the Constitution which should limit the term of service of the Judges of the Supreme and circuit courts of the United States. The resolution was voted down by 24 to 11.

An American Slaver on the Coast of Africa.—The Governor of the Colony of Liberia, in a despatch addressed to the Executive Committee of the American Colonization Society on the 9th of June last, states that on his arrival at Bassa Cove, which place he visited in Feb, 1742, he found anchored there a fast sailing schr belonging to New York. The Captain refused to pay any port charges, in defiance of the authorities, who had no means of forcing a compliance with their regulations. The Supercargo of the vessel was a Spaniard. The Governor told him he knew him to be a slaver, and ordered him to leave the settlement. The vessel soon got under way and stood up the coast, but in 10 or 15 days returned, and in twelve hours took in a cargo of 250 slaves and put to sea.

It appears, by the above article, that the colonies on the coast of Africa are not yet strong enough to prevent the trafic in Slaves. It is desirable that they should be strengthened; and one of the most sure methods of doing this is an enlargement of the different settlements by the introduction of emancipated slaves of good character from the United States.

China.—The Chinese are to pay the English $21,000,000 in four years. The English buy 50,000,000 lbs of tea per year of the Chinese; on which an additional duty of five taels has been imposed—which will amount in the four years to more than the $21,000,000.

There are in the United States just one hundred soldiers of the revolution on the pension list over one hundred years of age. The oldest man on the list is Michael Hale of Union county, Pennsylvania, who is in his 115th year.

From England.—The Mail Steamer Caledonia arrived at this port on Wednesday morning, the 25th inst, in 20 days and 12 hours from Liverpool.

We give the following extracts from the English news.

Parliament will open on Feb. 2d. It is expected that some wholesome alterations will be introduced in regard to the restrictions of trade. Great distress continues to prevail in several districts, and there has been much disturbance and many incendiary attempts by the 'Corn Law Repealers.'

A correspondent of one of the papers, who writes on the evening of the 3d inst, says,—

'Up to this hour no intelligence has been received of the Overland Mail from India and China. It is looked for with considerable interest.' The same writer, in the commercial portion of his letter, says, 'We have now commenced the new year, and it is generally anticipated that in a few weeks indications will become apparent of an improving trade in the manufacturing districts, as well as in the produce and other markets of this city. The superabundance of money has not caused the least move in American Securities; in short, since the receipt of the President's Message, there is, if anything, less disposition to have anything to do with them.'

France.—Great commercial distress is felt at Paris at present. In the course of last year, there had been a great diminution of the exports, which is mainly attributed to the financial crisis in the United States, and to the elevation of the American tariff which had the effect of restraining the commercial intercourse between France and North America.

Spain.—The recent disturbances at Barcelona have been quelled, and there is no important news from this quarter.

Lisbon.—Advices from Lisbon state, that the Government was carrying retrenchment into all the branches of the expenditure to a greater or less extent.

Greece.—The latest intelligence from Greece is under date, Dec. 7th. The condition of things there is by no means encouraging.

Austria and the United States.—We are told, that there is every reason to believe that a commercial treaty will shortly be concluded between the Austrian Government and the United States of North America.

Italy.—There was an eruption of Mount Etna on the 28th of November, and letters from Catania, of the 30th, describe the volcano to be in full eruption, emitting enormous masses of lava, and showing every prospect of a flow of liquid lava, to the destruction of all around.

THE PIONEER.—No. II. for Febuary is just published. It is edited J. R. Lowell and R. Carter, and published by Leland and Whiting, 67 Washington Street, opposite the Post Office. Its typographical execution is beautiful, and judging by the names of its writers, it ought to be able and interesting. We have not had time to read it.

CORRECTION.—In the acknowledgments of monies received by the Treasurer of the American Unitarian Association, in the Register of the 14th inst., the amount mentioned as received from Milton, N. H. should have been credited to the Auxiliary Association of *Wilton*, N. H.

SUNDAY EVENING LECTURES.

The Third Lecture of the Course will be delivered next Sunday evening, at the Belfinch St. Church; services to commence at 6 1-2 o'clock.

CHRISTIAN EXAMINER.

For sale the Christian Examiner, bound, from the year 1821 to the present time. Inquire at this office.

MARRIAGES.

In this city, 22d inst. Mr Sylvester P. Smith, to Miss Sarah M. Hacket.

In this city, 15th inst, Capt. Henry Hobart to Miss Frances L., daughter of Stephen Mosher, Esq. of Hallowell, Me.

In this city, by Rev. Dr. Lowell, Dr. Joshua Abbott to Miss Judith Wentworth.

In Charlestown, Mr Franklin Hatch, of Boston, to Miss Ann Brown, of C.

In Millbury, 11th inst, by Rev. Mr Buckingham, Mr. William H. Billings, of Boston, to Miss Martha, only daughter of Dea. Moses Dunton.

In Dennis, by Rev. Mr. Wallcutt, Mr. Obed Howes to Mrs. Zeruviah S. Howes, both of D.

DEATHS.

In this city, on the 21st inst. Nathaniel Fisher Ames, 48.

In Charlestown, on Sunday evening, suddenly, Mrs Mary, widow of the late Capt David Poor, 58.

In Woburn, 13th inst. Mr Jacob Wright, 74.

In Scituate, 17th inst. Capt Joseph Barnes, 67.

In North Andover, Phebe Noyes, wife of Mr Nicholas Noyes, aged 74.

In Stratham, N. H. 7th inst. Madam Wingate, Relict of the late Hon Payne Wingate, 100 years, 8 months and 14 days.

In Hartford, Ct. 7th inst. Mrs Susan Tracey, 85, widow of the late Hon Uriah Tracey, of Litchfield, Ct.

In Bernardstown, N J. 7th inst. Joseph Reed, formerly of Trenton, a revolutionary soldier and pensioner, 95.

In Philadelphia, 17th inst. Martin Luther Hurlburt, Esq. 63.

In Buffalo, Mr Oliver Pomeroy, 76, formerly of Northampton, Ms. and one of the earliest settlers of Buffalo.

READING FOR ALL!—To the Christian Public—a Family Magazine—in January, 1843, was published Sears' New Monthly Family Magazine. A Monthly Miscellany of Moral and Religious Instruction, embellished with numerous engravings. To be published on the first of every month, in parts of 40 to 50 large octavo pages each, (double columns,) at 33 3-4 cents per part, payable on delivery. Mail subscribers Two dollars per annum, invariably in advance.

Agents wanted throughout the United States.

Any person either subscribing himself, or procuring a new subscriber to 'Sears' Family Magazine,' for one year, and remitting $3, current funds, free of all expense, to the publisher, shall receive a copy of that periodical for one year, and a volume of the above works, to be kept subject to his order.

Any person procuring 5 subscribers to the above work, for one year, and remitting the money, ($10) free of expense to the publisher, shall receive two copies of Bible Biography. SAXTON, PEIRCE & CO, 133 Washington st. j28

A DICTIONARY—theoretical and historical, of commerce and commercial navigation. by J. R. McCulloch, Esq.—edited by Henry Vethake, Esq., in 2 vols, 8vo. Fresh supply received and for sale by WM. D. TICKNOR, corner of Washington and School sts. j28

VALUABLE WORK—Transactions of the Institution of Civil Engineers, in 2 vols, 4to, with fine plates, portraits, autographs, &c. &c.

Received and for sale at TICKNOR'S corner of Washington and School streets. j28

POPULAR CONCHOLOGY, or the Shell Cabinet arranged; being an introduction to the modern system of conchology, with a sketch of the natural history of the animals, an account of the formation of the shell and a complete descriptive list of the families and genera, by Agnes Catlow—just published and for sale at TICKNOR'S corner of Washington and School sts. j28

ALISON'S HISTORY OF EUROPE, No 4 this day published. Price, 25 cents.

No 1 Sears' New Monthly Family Magazine—price 18 3-4 cents—$2,00 per annum. For sale wholesale and retail, by SAXTON, PEIRCE & CO, 133 Washington st. j28

PERIODICALS FOR FEBRUARY—In addition to the old established works, we have the New Englander, Select Library of Religious Literature, Sears' New Monthly Family Magazine, Pioneer, Sargent's Magazine, Artist, Alison's History of Europe, Brande's Encyclopedia of science and the arts, the Missionary Echoric, etc., with smaller works too numerous to mention, at WILDER & CO.'S General Periodical Depot, 67 and 71 Washington st., opposite the Post Office. j28

A NEW VOLUME FROM FENELON—Fenelon's thoughts on Spiritual subjects, with a fine likeness of the author, from an engraving of the original picture, by Vivian, just published. Also, Mrs Follens selections from the writings of Fenelon, and memoir of his life, 4th edition, enlarged. This volume now contains a likeness of Fenelon—published and for sale at SIMPKINS'S, 21 Tremont Row. j28

REFLECTIONS IN RETIREMENT, 2d edition, with additional reflections and hymns—just published and for sale at SIMPKINS'S, 21 Tremont Row. j28

OBSERVATIONS ON THE BIBLE—Observations on the Bible, for the use of young persons, 1 vol, 12mo—published and for sale by j28 J. MUNROE & CO, 134 Washington st.

PARKER'S MISCELLANIES—The Critical and Miscellaneous writings of Theodore Parker, Minister of the Second Church in Roxbury 1 vol, 12mo—published and for sale by J. MUNROE & CO, 134 Washington st. j28

MRS. SIGOURNEY'S NEW BOOK—Pleasant Memories of Pleasant Lands, 1 vol, 16mo, plates. j28

HALL'S DISCOURSE—A Discourse occasioned by the death of Wm. Ellery Channing; delivered in the First Congregational Church, Providence, by Edward B. Hall—published by request. Received and for sale by JAMES MUNROE & CO, 134 Washington st. j21

NEW BOOK OF HYMNS—JAMES MUNROE & CO, will publish in a few weeks, a Book of Hymns, selected by Rev. Chandler Robbins, with particular reference to Vestry and other social religious meetings, and to meet the wants of Parishes unable to supply themselves with larger and more expensive collections that are in general use. The volume will contain about 250 Hymns, which, it is intended, shall be the choicest and most devotional of our sacred lyrics. No 134 Washington st. j21

MOTHER'S ASSISTANT AND YOUNG LADY'S FRIEND.

THE first number of the Third Volume of this periodical is published and ready for delivery. It is embellished with a beautiful steel plate engraving, as every alternate number will be, through the year.

The work will continue to be issued in a most tasteful manner, and its pages enriched by the productions of the most gifted writers.

The insertion of plates greatly enhances the expense, and the work can be sustained only by a corresponding increase of subscribers.

We offer a premium of twenty dollars for the best written original article of ten or twelve pages, showing parents how they may make home so delightful and happy a place for their children, and how such a love and reverence for the parents may be rooted and grounded in the hearts of the children, as will fortify them, while they remain at home, and after they have left, against the seductions of vice, whenever their thoughts recur to home and their parents.

We offer also five dollars each, for five different original articles of three or four pages each, on any subjects adapted to the first or second department of our work.

All the above named communications must be addressed to the editor, post paid, and must be in by the 15th of Feb. next. The real names of the writers must accompany the communications in a sealed envelope. These will not be opened till after the decisions are made, which will be made by clergymen of three different denominations.

The price of the Mother's Assistant and Young Lady's Friend, is $1,50 per year. If paid in advance, $1,00.

Twenty-five energetic men, of good address and good moral character, are wanted as agents to obtain subscribers for the above named work, to whom a liberal premium will be given.

WM. C. BROWN,
Editor and Publisher, No. 1 Cornhill.
Boston, Jan. 21.

LOWELL OFFERING for January—Written and edited by females actively employed in the Factories—published monthly at $1,00 per annum. W. CROSBY & CO, Agents, 118 Washington st. j21

BENJAMIN'S NEW WORK on Architecture. Elements of Architecture, containing the Tuscan, Doric, Ionic and Corinthian orders, with all their details and embellishments. Also, the Theory and Practice of Carpentery, exhibiting thirty six experiments made in various ways on European timber by European Artists, and on the strength of Iron, Steel, copper, etc. containing 28 plates, by A. Benjamin, Architect. Just published and for sale by W. CROSBY & CO, 118 Washington st. j21

NOVEMBER TRACT, No. 184—Righteousness the central principle of Christianity, and the true basis of the Unitarian denomination, by Ezra S. Gannett, being No 184 of Unitarian Tracts for November. This day published, by J. MUNROE & CO, 134 Washington st. d24

GREAT BARGAINS.—The Subscriber wishing to reduce his extensive stock of Boots and Shoes consisting in part of Ladies Gaiter Boots and Shoes: kid village lace; kid low lace; kid slips and ties, &c. Gents Calf Water Proof Boots, Fine Calf Boots; Common Calf Sewed Boots; Calf Peg Boots, Calf Sewed and Pegged High Cut Shoes, Gaiter and Kid Dancing Pumps &c., Boys Calf Boots and Shoes, Grain do &c, Misses Gaiter Shoes, Kid and Leather; Village Lace, and Children's shoes of every description; Persons in want of a first rate article will do well to call before purchasing elsewhere as a discount of twenty per cent will be made from former prices. THEO. H. BELL, 135 Washington street, opposite the Old South Church. j14

LORD BYRON and some of his Cotemporaries; with recollections of the Author's Life, and of his visit to Italy, with portraits, by Leigh Hunt: 2d edition. For sale at TICKNOR'S, corner of Washington and School streets. j14

ONE PRICE SYSTEM.

DANIELL & CO., at their Old Established Stand, No 201 Washington street, have received their FALL supply of new and desirable Goods for the season, consisting of Black, Blue Black and Colored DRESS SILKS, Mous de Laines, rich French Prints, various styles of Winter Shawls, Cloth Goods, of all kinds; Cassimeres very low; Mourning Goods of every description; Linen Cambric Handkerchiefs; Ladies rich styles Cravats.

New styles handsome Bonnet Ribbons; all kinds of Linen Goods; Flannels of the best make; Blankets, Quilts, Damasks, Towelling, with every other article of Housekeeping Goods

Our Stock having been selected with great care, and much of it having been bought at Auction, we assure our customers that every article will be sold very low.

As we have adopted

THE ONE PRICE SYSTEM,

No Salesman will be permitted to deviate from the marked price either way. s13

MONTHLY MISCELLANY ENLARGED.

ON the first of January next will be issued the First Number of the Eighth Volume of The Monthly Miscellany of Religion and Letters. The Miscellany, which was commenced in April, 1839, was published in Monthly Numbers of Forty Eight Pages, or Five Hundred and Seventy Six Pages per annum, for Three Dollars; it has since been gradually enlarged and we propose in future to give sixty four pages monthly, or seven hundred and sixty eight pages per annum, making a difference of nearly two hundred pages without increase of price.

Of the Contents of the Miscellany it is only necessary to state that it is sustained by the contributions of most of the principal Clergymen of the denomination, and to refer i s readers to the seven volumes already issued. A variety of Articles of Miscellany, a Sermon by one of our Clergy, Notices of Books, and a Record of Religious Intelligence, both Foreign and Domestic, are contained in each number.

Although our List of Patrons hardly warrants the enlargement of the work, we confidently hope that its merits will continue to add to its friends.

WM. CROSBY & CO, Publishers, 118 Washington street, Boston.

Any person wishing to examine the Miscellany is requested to call or send for numbers which will be furnished gratuitously. d10

LATIN LESSONS—Introductory to Andrews' Latin Reader, and Andrews and Stoddard's Latin Grammar, with appropriate exercises for the translating and writing of Latin, by A. H. Weld, A. M., Principal of the North Yarmouth Classical Academy. Published by R. H. SHERBURNE, Boston.

R. H. SHERBURNE keeps a general assortment of School, Miscellaneous and Medical Books; together with the various Standard and Classical Books, used in Academies. For sale 32 Washington st. 1m j7

MR. GREENWOOD'S SERMONS of Consolation, Minister of King's Chapel—just published and for sale by W. CROSBY & CO, 118 Washington st. j21

GAITER SHOES—A fine assortment of thick soled Gaiter Shoes—just received and for sale low at T. H. BELL'S, 135 Washington st. d10

THE DAY OF DOOM, or a poetical description of the Great and Last Judgement, with a short discourse about Eternity, by Michael Wigglesworth, A. M., from the sixth edition, 1715—a few copies for sale by J. MUNROE & CO, 134 Washington st. j21

CHEAP EDITIONS—The Pickwick Papers, complete for 50 cents—Nicholas Nickleby, complete for 50 cents—History of Tom Jones, 50 cents; Handy Andy, 50 cts—Jack Hinton, the Guardsman, 50 cts—The Expedition of Humphrey Clinker, 25 cents—Ernest Maltravers, 25 cents—Alice, or the Mysteries, 25 cents.

This day received and for sale by WILLIAM D. TICKNOR, corner of Washington and School sts. j21

PARKER'S MISCELLANEOUS Writings.—The Critical and Miscellaneous Writings of Theodore Parker, Minister of the second Church in Roxbury, 12mo. Published and for sale by TICKNOR, corner of Washington and School sts. j14

CHRISTIAN EXAMINER.—The publishers will pay the subscription price for January, No. 134 of the Christian Examiner, if left at their store, JAMES MUNROE & CO., 134 Washington street. jan 21

THE NEIGHBORS.—By Mary Howitt. The Neighbors, a tale of every day life, translated from the Swedish by Mary Howitt.—Price 18 3-4 cents. Fresh supply received by W. CROSBY & CO., 118 Washington street. j14

INSTITUTE LECTURES—This day published at TICKNOR'S, corner of Washington and School streets, a Lecture on Moral Education, by George B. Emerson; on Universal Language, by Dr. S. G. Howe; on the Girard College, by E. C. Himes; on the School-room, by A. B. Muzzey; on the Moral Responsibility of Teachers, by Wm. H. Wood, 1 vol. 12mo. j21

BOSTON ORTHOPEDIC INFIRMARY.

FOR THE TREATMENT of diseases of the Spine, Curvatures of the Spine, Club feet and other deformities.

In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.

It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one sided, or one hip is higher than the other, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.

Brass or Copper Corsets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as unphil

POETRY.

For the Register and Observer.

TO MY BROTHER IN HEAVEN.

BY MRS. C. A. CHAMBERLAIN.

They say from midst our little band,
We miss a gentle tone;
They say a warmly pressing hand,
No more shall clasp our own.

They say that dark eyes tender ray,
Its brightly beaming smile,
No more around our hearts shall play,
But lured by fancy's wile.

They say the form we oft have pressed,
And yearn to press again,
Lies on earth's cold and senseless breast,
Heedless of kindred claim.

Yet not to me that voice is still,
Oft its loved tones I hear,
Like the low murmur of a rill,
Deep on the spirits ear!

If sympathy for other's grief,
E'er steals a pitying tear,
Or prompts this hand to give relief,
I feel that thou art near.

When flattery lures, or pleasure's smile,
Tempts from the better way,
That gentle form grows dim the while,
That eye seems turned away.

Oh! guardian Angel pure and bright,
Ne'er may thy watch be o'er,
Till in that spirit world of light,
We meet to part no more!

Oxford, Ohio.

MISCELLANEOUS.

[From the New York Evangelist.]

REMINISCENCES OF WM. LADD.

Influence of his peace principles in his intercourse with others—The common fault of reformers is, that they are intolerant in their feelings, and denunciatory in their language; but Mr. Ladd in a great degree escaped this intolerance. He was of kindly feelings; this child-like gentleness, counted with his other noble qualities, drew all hearts toward him.

His gentle-heartedness, however, came alike from his good nature and the influence of his peace principles. A story which he often told with peculiar relish, will illustrate this moulding of his character—the gradual progress of his mind in adopting the peace principles.

'I had,' said he, a fine field of grain, growing upon an out-farm at some distance from the homestead. Whenever I rode by, I saw my neighbor Pulsifer's sheep in the lot, destroying my hopes of a harvest. These sheep were of the gaunt, long-legged kind, active as spaniels; they could spring over the highest fence, and no partition-wall could keep them out. I complained to neighbor Pulsifer about them, sent him frequent messages, but all without avail. Perhaps they would be kept out for a day or two; but the legs of his sheep were long, and my grain rather more tempting than the adjoining pasture. I rode by again—the sheep were still there; I became angry, and told my men to set the dogs on them, and if that would not do, I would pay them, if they would shoot the sheep.

'I rode away much agitated; for I was not so much a peace man then, as I am now, and I felt literally full of fight. All at once a light flashed in upon me. I asked myself, would it not be well for you to try in your own conduct the peace principles you are preaching to others? I thought it all over, and settled down my mind as to the best course to be pursued.

'The next day, I rode over to see neighbor Pulsifer. I found him chopping wood at his door. 'Good morning, neighbor. No answer. 'Good morning,' I repeated. He gave a kind of a grunt, without looking up. 'I came,' continued I, 'to see you about the sheep.' At this, he threw down his axe, and exclaimed in a most angry manner, 'Now aren't you a pretty neighbor, to tell your men to kill my sheep? I heard of it—a rich man like you to shoot a poor man's sheep!'

'I was wrong, neighbor,' said I, 'but it won't do to let your sheep eat up all that grain; so I came over to say that I would take your sheep to my homestead pasture, and put them in with mine, and in the fall you may take them back, and if any one is missing, you may take your pick out of my whole flock.'

'Pulsifer looked confounded—he did not know how to take me. At last he stammered out, 'Now, Squire, are you earnest?' 'Certainly I am,' I answered; 'it is better for me to feed your sheep in my pasture on grass, than to feed them here on grain; and I see the fence can't keep them out.'

'After a moment's silence—'The sheep shan't trouble you any more,' exclaimed Pulsifer. 'I will fetter them all. But I'll let you know that when any man talks of shooting, I can shoot too; and when they are kind and neighborly, I can be kind too.' The sheep never again trespassed on my lot. 'And my friends,' he would continue, addessing the audience, 'remember that when you talk of injuring your neighbors, they will talk of injuring you. When nations threaten to fight, other nations will be ready too. Love will beget love; a wish to be at peace will keep you in peace. You can overcome evil only with good. There is no other way.

His conduct under neglect or abuse.—Though he keenly felt the cold sneer, the biting sarcasm, the undisguised contempt which often met his early efforts, these had only the effect to bring his mind up to a more rigorous wrestle with the prejudices of the times. Some years since he asked an assembled association of ministers in New-Hampshire, for liberty to address them on the claims of the Peace Movement. The body unwillingly assented, and granted him a few minutes only. He spoke, but hardly had he warmed with his subject, when, the time expiring, he was abruptly and unfeelingly stopped with an unfinished sentence on his lips. He sat down covered his eyes with his hand, the tears streaming down his cheeks, and his lips quivering with emotion. His feelings were disregarded, and the body commenced a discussion on the wants of the Home Missionary Society. How did our Philanthropist bear this unkindness? There was no manifestation of anger. He returned good for evil. After his emotion had in some degree subsided, he arose and addressed the moderator. 'Sir, I have only one child; I love her dearly, though her kindly spirit, her heavenly beauty are not appreciated or seen by many, I have educated her, I have exerted myself for her success, I have devoted myself to her good. Sir, this child of my love is the American Peace Society. For her and in her name I wish to make a donation for Home Missions. Make the American Peace Society a life member of the Missionary Society, and may God speed *your* efforts for good.' He then retired.

S. E. C.

THE BATTLE FIELD: OR THE WOUNDED SOLDIER.

The late General Ponsonby gave the following account of his being wounded at Waterloo. In the melee I was almost instantly disabled in both arms, losing first my sword, and then my rein; and, followed by a few of my men, who were instantly cut down, I was carried along by my horse, till receiving a blow from a sabre, I fell senseless on my face to the ground. Recovering, I raised myself a little to look around, being at that time, I believe, able to get up and run away, when a lancer passing by, struck his lance through my back. My head dropped, the blood gushed into my mouth, a difficulty of breathing came on; it was then impossible to measure time, but I must have fallen in less than ten minutes from the onset. A tirialleur stopped to plunder me, threatening my life. I directed him to a small side pocket, in which he found three dollars; all I had. But he continued to threaten, and I said he might search me. This he did immediately, unloosing my stock, and tearing open my waiscoat, and leaving me in a very uneasy posture. But he was no sooner gone than an officer bringing up some troops to which the tirialleur probably belonged, and happening to halt where I lay, stooped down and addressed me, saying he feared I was badly wounded. I answered that I was, and expressed a wish to be carried to the rear. He said it was against their orders to remove even their own men; but that, if they gained the day (and he understood that the Duke of Wellington was killed, and that six of our battalions had surrendered), every attention in his power should be shown to me. I complained of thirst, and he held his bottle to my lips, directing one of his soldiers to lay me straight on my side, and place a knapsack under my head. He then passed on into action, soon perhaps to want, but not to receive, the same assistance, and I shall never know to whose generosity I was indebted as I believe, for my life. By-and-by another tirialleur came up, a young man full of ardor. He knelt down, and fired over me many times, and conversed with me very gaily all the while: at last he ran off, saying, 'You will be right glad to learn that we are going to withdraw. Good day, my friend.'

It was dusk when two squadrons of Prussian cavalry, each of them two deep, came across the valley, and passed me in full trot, lifting me from the ground, and tumbling me about cruelly. The clatter of their approach, and the apprehensions they excited, may easily be imagined. A gun taking that direction, must have destroyed me. The battle was now at an end, or removed to a distance. The shouts of '*Vive l' Empereur!*' and discharges of musketry and cannon were over, and the groans of the wounded all around me became every instant more and more audible. I thought the night would never end.

Much about this time, I found a soldier lying across my legs. He had probably crawled thither in his agony; and his weight, his convulsive motions, his noises, and the air rushing through a wound in his side, distressed me greatly; the last circumstance more than all. I had a wound of the same nature myself. It was not a dark night, and parties were wandering about to plunder.

Several stragglers looked at me as they passed by, one after another, and at last one stopped to examine me. I told him as well as I was able, for I spoke German very imperfectly, that I was a British officer, and had been plundered already; he did not desist, however, but pulled me about roughly. An hour before midnight, I saw a man in an English uniform walking towards me; he was, I suspect, on the same errand, and he came and looked me in the face. I spoke instantly, telling him who I was, and assuring him of a reward, if he would remain with me. He said he belonged to the 40th, and had missed his regiment; he released me from a dying soldier, and stood over me as a sentinel, pacing backwards and forwards. Day broke, and at six o'clock in the morning, some English were seen at a distance. He ran to them. A messenger being sent to Hervey, a cart came for me, and I was placed in it, and carried to the village of Waterloo, a mile and a half off, and laid in the bed from which Gordon, as I understood afterwards, had just been carried out. I had received seven wounds.

Here is a glimpse of war as it is; and, if the reader will just imagine, not a solitary victim, but twenty or thirty thousand in a similar condition, writhing in fear and agony, not for a single night, but for a whole fortnight, and then *carted* away to a hospital, he may form some faint conception of the sufferings inseparable from war.

Mark the personal feelings of these combatants towards each other. The wounded, fallen Englishman appeals to the French officer for relief; and the Frenchman answers him in words and deeds of kindness. So with the gay young soldier that chatted and fired over his body. We find here no proofs of personal malice; and it is really doubtful whether they had any towards each other. Why then so fierce in the work of mutual butchery? Why did not the real parties in the contest, the great men on both sides, do their own fighting, and shed each other's blood?—*Advocate of Peace.*

CHINESE WAR.

THE WAR CLOSED.—It seems that England has at length ceased from her nefarious war with China on the following terms:

1. China consents to pay in three years the sum of 21 million of dollars.
2. The ports of Canton, Amoy, Ningpo, and two others, shall be open to English commerce.
3. The Island of Hong Kong is perpetually ceded to her Britannic Majesty.
4. The prisoners shall be restored.
5. An amnesty published.
6. The officers of the two nations shall be treated on a footing of equality.
7. The Island of Chusan and Kolong-soo shall be occupied till full payment of the tribute.

The emperor of China had given his adhesion to the treaty, but refused to sign it until it should be ratified by the British queen. It was, however, partly executed, and half the first instalment of money had been already paid, and confided to the frigate Blonde, which was to sail directly for England.

THIS WAR AN UNPROFITABLE SPECULATION—The indemnifications paid or pledged by the Chinese, may seem large; but, after all, they are only a fraction, perhaps not a tenth part of what the war has cost England alone. We have seen somewhere an estimate of Sir Robert Peel himself, that she had long ago spent in that crusade of folly and crime, nearly $100,000,000; and the amount since expended, is probably several times as much more.

MORALITY OF THIS WAR.—The following extract is from a letter, 'written,' says the Boston Courier, 'by a merchant of Boston, who has resided some years in China, and whose veracity cannot be doubted.'

'In China,' says the writer, 'the British forces have made religion and civilization, in the eyes of the Chinese, synonymous with murder and rapine. Violating women, who committed suicide immediately afterwards: breaking to peices monuments erected to the memory of the dead; digging up and mutilating bodies; protecting, with the ships of war, the opium smugglers on the coast; opening the way for them, and for pirates to Whampoa, where a large fleet of opium craft lie, and occasionally amusing themselves with murder or rape; and making the settlement of Hong Kong a sink, where the filth of China and Europe ran together; small opium shops being open,where Drunk for a penny, Dead drunk for two pence,' is the motto, or at any rate, practice. The population is English soldiers and sailors, and Chinese rogues and prostitutes. Business at the north is so much interrupted by the innocent and hard working population being driven from their houses by the English cannon, that British imports have gone down to less than prime cost in England, and many of them will not sell at all. When the Bogue forts were captured, the poor Chinese soldiers, who were forced by their own officers to fight, finally fled, and clustered together outside of the fort on a narrow point of land, crowded upon it as far as the sea on all sides would allow, and the Indian sepoys were allowed to approach within convenient distance, and fire into the unresisting mass, till all the men composing it were killed or wounded.'

EFFECT ON MISSIONS.—What will be the result of all this on efforts to evangelize China? Her ports may be opened to our missionaries; but will they regard with favor the religion of their invaders? Will it not take centuries to efface the prejudices occasioned by this single war?

STIGMA ON ENGLAND.—Ages will not wipe from the character of Great Britain the deep and damning disgrace of this war; and we are glad to find the religious, if not the secular press, both in England and America, so loud in condemnation of its atrocities. Its authors, abettors and apologists should be held to a strict responsibility before that tribunal of public opinion by which, Mr. Webster says, all international questions must now be decided.—*Advocate of Peace.*

THE DUMB AND THE BLIND.

The following interesting incident is related in the Brooklin (L. I.) Daily News:

A story we have somewhere read, of a blind man carrying a lame one, was a few days since forcibly brought to our recollection in the following manner: As we were walking in the upper part of our city we obs rved two men dressed as mechanics or laborers; our way laying some distance together, we addressed to one of them some unimportant remark. The manner in which it was received, induced us to look more closely at them, when we observed that each was laboring under a terrible deprivation, distressing to each, but differing in its nature; one of them was blind, the other deaf and dumb. The sense in which either was deficient was enjoyed by the other. He who was blind could hear and speak for both, while he went confidently on his darkened way, under the guidance of his silent companion. It struck us that their communication with each other must of necessity be restricted and uncertain; yet they seemed, and doubtless were, happy in each other's companionship. We looked from one to the other and thought there was presented to us an instructive lesson. It taught us to look with less of a repining spirit upon those ills of life which occasionally beset our path, and to feel in a higher degree, that holy feeling of Charity towards our fellow-men, which more than any other, seems to lift our fallen state, up to a communion with him who taught us 'love thy neighbor as thyself.' Go then on thy way, silent and dark instructors, and may the sorrows of this world press lightly upon ye, until in the fullness of time, thy senses shall all be made perfect, 'where the wicked cease from troubling, and the weary are at rest.'

LORD EDWARD FITZGERALD AND HIS BOOT BLACK.

The following anecdote, although in reference to an humble individual—a servant—exhibits our nature in its most amiable and enviable light. This accompaniment of the lowest condition of human life with those virtues which constitute its brightest ornament, is a familiar, and well recognized trait of Irish character. The name should not have been neglected and lost of this poor man of virtue and of principle. The time of the occurrence was of course whilst Lord Edward lay in concealment previous to his arrest, and whilst the government officers were in pursuit of him.

A pair of his (Lord Edward's) boots having been left outside his door to be cleaned, the man-servant to whom they had been given, for that purpose, told his mistress afterward that he knew 'who the gentleman up stairs was;—but that she need not fear, for he would die to save him.' He then showed her Lord Edward's name, written at full length in one of the boots. Thinking it possible after such a discovery, her guest might deem it dangerous to remain, Mrs.——mentioned the circumstance to him. But his fears were not easily awakened:—'What a noble fellow!' he exclaimed, 'I should like to have some talk with him.' In the hope that it might be an incitement to the man's fidelity, the lady told him his lordship's wish; but he answered, 'No,—I will not look at him—for, if they should take me up, I can then, you know, swear that I never saw him.'—*James Hoban.*

MR CURRAN AND JUDGE ROBINSON.

Mr. Curran having observed in some cases before judge Robinson, 'that he had never met the law as laid down by his lordship, in any book in *his* library.' 'That may be, sir,' said the judge, in an acrid contemptuous tone; 'but I suspect that *your* library is very small.' His lordship, who, like too many of that time, was a party zealot, was known to be the author of several anonymous political pamphlets, which were chiefly conspicuous for their despotic principles and excessive violence. The young barrister, roused by the sneer at his circumstances, replied that true it was that his library might be small, but he thanked heaven that, among his books, there were none of the wretched productions of the frantic pamphleteers of the day. 'I find it more instructive, my lord, to study good works than to compose bad ones; my books may be few, but the title-pages give me the writer's names: my shelf is not disgraced by any of such rank absurdity that their very authors are ashamed to own them.' He was here interrupted by the judge, who said, 'Sir, you are forgetting the respect which you owe to the dignity of the judicial character.'—'Dignity!' exclaimed Mr. Curran; 'my lord, upon that point I shall cite you a case from a book of some authority, with which you are perhaps not unacquainted. A poor Scotchman, upon his arrival in London, thinking himself insulted by a stranger, and imagining that he was the stronger man, resolved to resent the affront, and taking off his coat, delivered it to a bystander to hold; but having lost the battle, he turned to resume his garment, when he discovered that he had unfortunately lost that also, that the trustee of his habiliments had decamped during the affray. So, my lord, when the person who is invested with the dignity of the judgment-seat, lays it aside for a moment, to enter into a disgraceful personal contest, it is in vain, when he has been worsted in the encounter, that he seeks to resume it—it is in vain that he endeavors to shelter himself from behind an authority, which he has abandoned.'

Judge Robinson.—'If you say another word, sir, I'll commit you.'

Mr. Curran.—'Then, my lord, it will be the best thing you'll have committed this term.'

The judge did not commit him; but he was understood to have solicited the bench to interfere, and make an example of the advocate by depriving him of his gown, and to have received so little encouragement, that he thought it most prudent to proceed no further in the affair.—*James Hoban.*

CHANNING'S WORKS, revised by the author; a few copies on fine paper remaining of first ed. in five volumes large, 12mo, price $5,00—for sale by J. MUNROE & CO, 134 Washington st.
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GREENWOOD'S SERMONS—Just published, sermons of Consolation, by F. W. P. Greenwood, D. D. Minister of King's Chapel, Boston—this day received, for sale by TICKNOR, corner of Washington and School sts. d10

SAXTON, PEIRCE & CO, Publishers, Booksellers, Stationers and Periodical Agents, 133 Washington st., Boston, offer for sale on the most reasonable terms, a very large and extensive variety of miscellaneous books, of standard value; also, all the new publications of the day, Annuals and splendidly illustrated works, suitable for Presents, the coming Holidays. We commence our list today, and shall continue it from week to week.—Please preserve the list for the holidays.
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The Deserted Bride, and other poems, by George P. Morris, elegantly illustrated.
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EIGHTH VOLUME of the Monthly Miscellany. Edited by Rev. Ezra S. Gannett.
Contents of the January Number.
Where does the New Year find us?
Death a Destroyer and Death a Redeemer.
Thoughts on the Book of Job.
Death of the Good.
Sonnet.
Lessons on the Nativity, a Christmas Sermon, by Rev. Nathaniel Hall.
Greenwood's Sermons.
Notice of Thomas Barnard West.
The Northampton Association of Education and Industry and Co-operative labor.
Notices of Books, Intelligence, &c.
This number of the Miscellany commences the eighth volume of the publication, and is much enlarged, though the price of subscription still remains the same. Numbers for examination will be furnished by applying to the Publishers.
d31 W. CROSBY & CO, 118 Washington st.

TALES FOR THE PEOPLE AND THEIR CHILDREN—Twenty volumes now published: also, two new volumes of Rollo's Philosophy; received and for sale at SIMPKINS'S, 21 Tremont Row.

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REPLY TO HON. M. MORTON—A reply to the letter of the Hon. Marcus Morton, late Governor of Massachusetts, on the Rhode Island Question, by one of the Rhode Island people—price 12 1-2 cts—for sale by J. MUNROE & CO, 134 Washington st. n19

NEW NOVEL—The Quad Correspondence, or the Attorney, in 2vols, 12mo—this day published, and for sale at TICKNOR'S, corner of Washington and School sts. n5

PRICE REDUCED—MR. PUTNAM'S SERMON.—This day published; the second edition of Mr. Putnam's Sermon delivered at the Ordination of Rev. Mr. Huntington with the Charge, Right Hand of Fellowship, Address to the People, &c., &c. Price 12 1 2 cents. This day published by WM. CROSBY & CO., 118 Washington st. nov 9

LIVERMORE'S COMMENTARY—The Four Gospels, with a Commentary, by Abiel Abbot Livermore, vol 1, Mathew; vol 2, Mark, Luke and John, third edition, published and for sale by J. MUNROE & CO, 134 Washington st. d10

FOLSOM ON THE PROPHECIES—Of Daniel A Critical and Historical Interpretation of the Prophecies of Daniel, by Nathaniel S. Folsom, 12 mo. 230 pages. For sale by W. CROSBY & CO., 118 Washington st. j 14

ANNUALS FOR 1843—The Gift, 8 engravings, elegant—the Christian Souvenir, edited by I. F. Shepard, 6 engravings—Friendship's Offering and Winter's Wreath, 10 engravings—the Rose of Sharon, edited by Miss Sarah C. Edgartown, 5 engravings. For sale by W. CROSBY & CO., 118 Washington st. n19

REV. DR. GREENWOOD'S NEW VOLUME OF SERMONS.—Sermons of Consolation. By F. W. P. Greenwood, D. D., Minister of Kings Chapel. Sermons to Children. By F. W. P. Greenwood, D. D. This day published and for sale by JAMES MUNROE & CO., 134 Washington street. nov 26

CHRISTMAS AND NEW YEAR'S PRESENTS—The subscribers respectfully requests the attention of the public to their collection of English and American Annuals, New Juvenile and richly bound Books, the most suitable for presents for the season. Among which are the following.
English and American Annuals—Fisher's Drawing Room Scrap Book; the Forget-me-not; Friendship's Offering; Heath's Picturesque Annual; the Keepsake; Historical Annual; the Gift, Rose of Sharon; Youth's Keepsake; Annualette; Child's Token; Little Gift; Lady's Annual Register; Little Keepsake and Christian Souvenir, etc.
Books in Rich Bindings—Shakspeare Gallery; Poetic Wreath; Scott's Lay and Ballads; Kirk White's Poems; Sacred Poetry; Pope's Works; Milton; Gray; Goldsmith; Hemans; Thompson; Shakspeare; Byron; Poetry of Flowers; Lady's Book; Johnson's Life and Works; British Poets; Gallery of the Graces; Letters from under a Bridge, Spanish Ballads; Mrs Sigourney's Pleasant Memories, &c.
Juveniles—Illustrious Children, by Mrs Strickland; Young Islanders; Muentin Harewood; the Rollo Books; the Lucys; The Jonas Stories; Mary Howitt's works; Miss Martineau's do; St. Nicholas Annual; Useful Stories; Hudson's Stories; Flower People; Fontaine's Fables; Boys and Birds; Gem; Kings of England, etc.
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From Geo. Hayward, M. D., M. M. S. S. One of the Surgeons to the Mass. General Hospital.
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It is, moreover, in his opinion, as well calculated as any other to produce radical cure of Hernia.
GEO. HAYWARD.
Boston, January 7th, 1841.
3m september 10

VERY IMPORTANT—Dr. S. STOCKING, Surgeon Dentist, has the pleasure of announcing to the citizens of Boston and vicinity, that he has recently made one of the most important discoveries ever made in Dental Surgery, viz:—a DIAMOND CEMENT for filling teeth, when by decay, they are too sensitive or too far gone to be filled with gold or any other hard substance. Its superior advantages over all other cements, have been fully tested; and the great object for which the profession have so long labored, is at length fully accomplished. The best cements that have ever been offered, have uniformly within a few days, when brought in contact with the liquors of the mouth, changed to a dark appearance; and the consequence was, the teeth would partake of the same shade; but the Diamond Cement neither changes its color, nor the shade of the teeth; and for years will remain as bright as the purest gold, and as the color corresponds nearer to the shade of the tooth than gold, it is obviously a highly valuable discovery. Though at first soft and easily introduced into all the irregularities of the cavity, in one hour it becomes hard like stone, and will remain so for any number of years. Dr. S., by scientific research, has also discovered a suitable Anodyne, that will allay the most violent toothache, and destroy the nerve of the tooth without producing pain. This is also a valuable discovery, inasmuch as all the preparations hitherto resorted to for the purpose of destroying the vitality of the nerve, have produced the most excruciating pain for at least ten or fifteen hours. Most of the teeth that are usually extracted may be saved by first killing the nerve, and then filled with the cement.
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NORTHFIELD ACADEMY.—The subscriber a member of the Graduating class of Harvard University, has taken this school, formerly under the care of Mr Phineas Allen, for the ensuing year. The first term will commence on Tuesday, September 13, and continue eleven weeks. Pupils of both sexes will be received, and carefully instructed in all the branches usually taught in Academies. Tuition—English studies $4—Languages $5 per quarter. Pupils from a distance can be boarded in the family of the former Preceptor, at the rate of $1,75 per week for boys, and $1,50 for girls.
Northfield is beautifully situated in the valley of the Connecticut, 14 miles from Brattleboro', and about 80 from Boston, between which places a stage passes daily. T. PRENTISS ALLEN.
Northfield, Aug. 13, 1842.

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N. B. The ensuing term will commence on Monday, Sept. 5th.
EDMUND B. WHITMAN.
Cambridge, Aug. 27.

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GREENWOOD'S PSALMS AND HYMNS.
JENKS & PALMER have just published the thirty fifth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.
This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.
The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch St. Church (Rev. Francis T. Gray;) Purchase street, (Rev. Mr Coolidge) Boston, Church of the Messiah New York (Rev. Dr. Dewey;) Cambrige, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherborne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Syracuse, N. Y.—Providence, Newport, R I.—Brattleboro' Vt—Savannah, Geo.—Mobile, Ala.—Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other societies in New England and the Southern and Western States.
The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington Street (up stairs.) n12

GATES' ACADEMY, MARLBOROUGH.
THE next Term of this Institution will commence Dec. 6. Tuition in English, $4. Languages $4,50 per term. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes Board, Tuition, Washing, &c. It is the endeavor of the Instructor to teach *things* and not *words* merely. For the better accomplishment of this end a very good Apparatus has been procured and a Geological and Mineralogical Cabinet, &c., are at the service of the Students. We deem it sufficient recommendation of the present Principal, Mr O. W. Albee, to state that he has been employed by the same Board of Trustees 9 years, with increasing patronage.
S. F. BUCKLIN,
B. W. HILDRETH, } Com. of Trustees.
S. R. PHELPS.
Nov., 1842. 3w

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Also, Boys, Misses and Children's Boots and Shoes, of every style and quality; also, a large assortment of French Shoes. Purchasers are requested to call and examine the above stock before purchasing elsewhere, as they can depend upon having a first rate article at the lowest cash price. o22

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GREENWOOD'S SERMONS.—This day published, and for sale at TICKNOR'S, corner of Washington and School streets, Sermons on Consolation by F. W. P. Greenwood, DD., Minister of King's Chapel, Boston. d 3

PICTORIAL VIEW OF RELIGION,—A Pictorial and Descriptive View of all Religions; embracing the forms of worship practised by the several nations of the known world, from the earliest records to the present time, to which is added a brief view of minor sects. Illustrated by 73 engravings. Also a History of the Jews and Life of Mahommed, by C. A. Goodrich. Just received by WM. CROSBY & CO., 118 Washington street. d 3

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NEW MEDICAL WORK—This day published and for sale at TICKNOR'S, corner of Washington and School streets, a Practical Treatise on Venereal Diseases; or critical and experimental researches on inoculation, applied to the study of these affections, with a therapeutical summary and special formulary, by Ph. Ricord, MD, Surgeon of the Venereal Hospital of Paris, &c. a new translation from the French. n19

LEXINGTON NORMAL SCHOOL.—The next term of the Normal School at Lexington, for the preparation of female teachers, will commence on Wednesday, Jan. 4th. It is important that all, who intend to join the School next term, should do so on that day, or, at furthest, before the close of the week. dec 31

A NEW YEAR'S WISH.—A Sermon preached in the Federal street Meeting-house, January 1834, by Ezra S. Gannett. Published by Request. A few copies for sale at 50 cents a dozen, by JAMES MUNROE & CO., 134 Washington st. dec 31

SPLENDID AMERICAN ANNUAL.—For sale at TICKNOR'S, wholesale and retail, the Gift, a Christmas and New Year's Present for 1843, magnificently bound in calf extra. The embellishments are all engraved for the work, and executed by first rate artists. Fresh supply received this day. n26

GANNETT'S TWO DISCOURSES,—An Address delivered at the funeral of Rev. William E. Channing, D. D., in the Federal street meeting house,